he LUTHERAN

R AD
EARS

PENNSYLVANIANS IN ILLINOIS

They conducted service at Naval Training Center

l. 41, No. 28

APRIL 15, 1959

Sincerity

THE ALTAR GUILD was having a very lively discussion when I came into the room. They were meeting to plan for the Easter season and one of the women was waving an Easter lily in front of the others. Probably talking about flower arrangement, I thought to myself. But as I listened I soon became aware of a different trend to the conversation.

To my surprise, the lily was not real but artificial, right down to the bottom of its green stem. Even by looking at it carefully, it was impossible to detect its nature.

"WE COULD save money," the guild member was arguing. "I first saw these in the window of a hotel and I'll admit I was fooled. Just think! When Easter is over, we can store them away for the next year and then simply dip them in water to clean off the dust. We can put them in a pot dirt and no one would know the difference Triumphantly, she stuck the artificial li into a flower pot.

It looked convincing, but then one mer ber, sitting in the back, spoke up. "Even our people cannot tell the difference, t Lord can. It's still an imitation."

IN THE QUIET moment that followed saw in my mind our congregation at wo ship on Sunday and some words of a pray came to me: "Almighty God, unto who all hearts are open . . . and from whom secrets are hid." When we worship we m be able to fool the fellow in the next pe to us, but we can never fool the one w knows the difference between imitation a "sincerity and truth."

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Dr. Charles M. Cooper, Pennsylvania Ministerium president, at Great Lakes Naval Training Center with his son, Jeremy Cooper, SA, who serves as organist and choir director at the base chapel. At right is Navy Chaplain Oscar Weber, a Ministerium pastor.

THE CHURCH IN THE NEWS

"Luther" nearly misses Capital

Church leaders in the District of Columbia this month issued a "vigorous protest" against the refusal of Washington television station WTOP to show the film *Martin Luther* during a recent religious emphasis week. When WTOP, which is owned by the Washington *Post and Times-Herald,* cancelled the scheduled showing of the film because it was said to be "controversial," it was shown instead over WMAL-TV, owned by the Washington *Evening Star.*

The National Capital Area Council of Churches, the Presbytery of Washington City and the Methodist Ministers' Conference adopted similar resolutions protesting the WTOP censorship. "The objection . . . that it was 'controversial entertainment' and might be objectionable to some Roman Catholics" involved the American principle of "freedom of ideas," the council's resolution said. "We feel that the station has made a grave mistake and hereby register our concern that a station of this dimension in the nation's capital would act in this manner."

In New York, Robert E. A. Lee, executive secretary of Lutheran Church Productions, reported that more than 60 television outlets in all parts of the country have shown the *Luther* film.

Tensions called normal

Tension and competition between re ligious groups is normal in a free so ciety, a panel of speakers agreed at th annual convention of the Associate Church Press in New York this month The ACP is an organization of 156 Pro estant church periodicals with a tot circulation of nearly 15 million.

Major problem is keeping tensions u der control so they do not flare into mi understanding or open hostility, speake said. Panelists were Dr. F. Ernest Joh son, consultant on social and econom life for the National Council of Churche John Cogley, columnist for the Roma Catholic magazine *Commonweal;* a Arthur Cohen, publisher and writer Jewish affairs.

Dr. Johnson stirred up some new te sions among the Protestant editors wh he declared that Protestants were "wa ing their time" by trying to make a r ligious issue out of the citizenship stat of the U.S. Roman Catholic cardina who cast their votes for the Pope a of bus transportation for parochial scho children. He cited as more importa the problems of authority in religio religion in public education and the rig of individual judgment on social issu such as birth control.

Dr. Francis D. Nichol, editor of t Seventh-Day Adventist *Review and H ald,* charged Dr. Johnson with "misr resenting" the Protestant position. I C. Stanley Lowell of the *Church St Record* insisted that each issue was major one because each one involv principle.

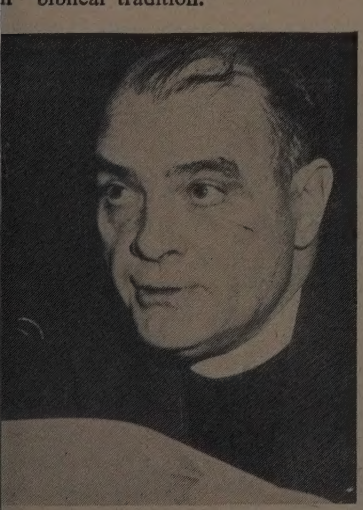
Cogley sees power grab

Mr. Cogley claimed that Protesta failed to understand fully the unity the Roman Catholic Church. He s they often talked as if the hierarchy alo

re responsible for Roman Catholic
nds on major issues. Each individual
the Roman Catholic Church accepts
authority of the hierarchy as part of
religion and is unwilling to separate
nself from it in any way, Mr. Cogley
d.

Current frictions between Roman
tholics and Protestants are "power
sions between power groups," he de-
red.

Mr. Cohen pointed out that, until re-
t generations, Jews had been victims
oppressive legislation in England and
ewhere. He said that their strong de-
se of civil rights stemmed from this.
decried efforts to lump Jews and
ristians together under terms like "our
leo-Christian heritage" which he called
'religious platitude." Differences be-
een Jews and Christians were "more
found than those things we hold in
nmon," he said, adding that the chief
nmon ground between the faiths was
ir "biblical tradition."



DISCUSSES PROPOSED COUNCIL
Dr. Eugene Carson Blake

Pope's council assayed

Pope John XXIII is not well-informed about the strength of unity movements among the Protestant churches, Dr. Eugene Carson Blake told the convention. The chief executive of the United Presbyterian Church and former president of the National Council of Churches said that "not too much" could be expected of the forthcoming ecumenical council called by the Pope because "it would be foolish to expect the Roman Catholic, Eastern Orthodox or Protestant churches to change their fundamental principles."

Reminding editors that the Pope's call for a council had been extended only to Roman Catholic bishops, Dr. Blake remarked that some Protestants had "rejected invitations that they had not received." He suggested that the Roman Catholic Church could best advance the cause of Christian unity by joining the World Council of Churches, which he called the "chief instrumentality in the world for bringing the churches together."

Plans are still vague

Very little factual information about the proposed council has been made public, partly because the Pope's call came as a surprise to most Vatican officials, Dr. Blake explained. Most recent statements have reported that the council will "invite" other Christians throughout the world to "rejoin" the Roman Catholic Church.

Roman Catholics are the ones who separated themselves from the true church and would have to "rejoin," said the Rev. Alexander Schmemann, editor of the Eastern Orthodox *St. Vladimir's Quarterly*, in the discussion which followed Dr. Blake's presentation. Father Schmemann said his church shared many doctrines and traditions with the Roman

Catholics and respected the Pope as the bishop of Rome, but would never accept him as head of the entire church. The last real ecumenical council had convened in Constantinople in the ninth century, the Eastern Orthodox leader held, and all councils since that time were invalid in eastern eyes.

Dr. G. Elson Ruff, editor of THE LUTHERAN, explained that Lutherans in Europe were interested in possible conversations with the Roman Catholic Church because they had worked together in various projects, particularly during the war years.

World problems outlined

Chief trouble spots in the world are Africa, the Middle East and Berlin, Dr. Charles Malik told the Protestant editors as they visited United Nations headquarters. Dr. Malik, a Lebanese statesman, is president of the UN General Assembly.

Africa has "never known what it means to be equal with the rest of the world," Dr. Malik commented. He said many African nations were tasting for the first time the "sweetness and bitterness" of freedom and were "bubbling with po litical movement."

Calling the Middle East "a crawlin mess," Dr. Malik said Communist gain in the Arab lands had been made be cause western nations "did not car enough" to protect their positions. H called attention to the importance of th area because of its wealth in oil and i spiritual heritage for most western pe ples.

Berlin is a world problem becaus neither side in central Europe can mov very far, Dr. Malik said. He warned tha Communists might use the Berlin cris as the means to cover other action in th Middle East. Final disposition of th Berlin crisis required an answer to th question, "For whom is Berlin more im portant—the U.S. or the U.S.S.R?" D Malik said.

As president the ACP elected Dr. Be jamin P. Browne of Philadelphia, edit of the *Baptist Leader*. He succeeds Pet Day of Milwaukee, editor of the Epi copal *Living Church*. Dr. William Lipphard, editor emeritus of *Missio* (American Baptist), was renamed exec tive secretary-treasurer.

BIBLES FOR SUBMARINES the U.S. Atlantic and Paci fleets are examined by Com. Lloyd S. Smith, Jr., sk per of the U.S.S. Irex, Re Admiral Frederick B. Ward commander of Atlantic Flee submarine force, and Ame can Bible Society Secreta Richard H. Ellingson. Bibl had not been standard equi ment on undersea craft, whi do not usually have chaplai

me is "disappointed"

Protestant reaction to Pope John's call a.n ecumenical council to foster Chris- n unity has been "disappointing," ac- rding to the official information bul- n of the Roman Catholic diocese of me, of which the Pope is bishop. The stern Orthodox attitude was described one of "confidence and expectation." The bulletin cited only comments made members of Italy's small Protestant nority. It listed as points of contro- sy papal infallibility, the worship of ıry, the authority of tradition, and ırch-state agreements. Eastern Ortho- k churches were "less hostile" to re- on than at any time during the last usand years, the bulletin said. It noted t Orthodox leaders in Istanbul had ted that it would be out of the ques- n to accept papal supremacy if that what Pope John means by reunion. The Pope is willing to forget "the in- ts of the past" as "all return to the nmon father," the bulletin explained.

May meet with Protestants

The Roman Catholic idea of Christian ty differs from that of Protestant ırches and the latter were not ex- cted to participate in the ecumenical ncil, according to "authoritative com- nt" broadcast over the Vatican radio d quoted in the New York *Times*. The ly See would welcome "dialogues" h Protestant churchmen, however, and uld engage them in talks outside the cial council, the report said.

The Church of Rome held that unity ıld come only by "professing the same h and recognizing the same author- " the report said. Other churches ıed at finding "the greatest common ıominator through penetrating de- e" and reached a "minimum of com- n positions," the Vatican radio said. It referred presumably to the World Council of Churches, which includes most Christian denominations outside the Roman Catholic Church. This "provisional unanimity" on a "rather narrow foundation of general principles" meant the survival of "considerable divergencies," the radio report added.

Meanwhile, Roman Catholics speculated on matters which the council might consider. The Milan magazine *Catholic Missions* said ordination of married priests to combat shortages might be a major question. Vatican newspaper *Osservatore Romano* advocated use of Latin at the council as "particularly suitable for the discussion of theological problems." Since some bishops could not speak Latin, use of earphones to provide modern-language translations was proposed.

Jews want invitation

Pope John should "transform" the proposed ecumenical council of the Roman Catholic Church into a meeting of all religions and an "all-inclusive council for world peace," a Jewish leader declared. Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations, disclosed in New York that he had written the Pope asking him to rally the world's religious forces in a united peace effort.

Unification of Christendom "is not enough," the Jewish spokesman said. "The thing that the whole of mankind is seeking must far transcend mere Christian unity. It must include the unity of all the religions and people of the world."

Shore resort to be host

Atlantic City, New Jersey, will be host to two major Lutheran meetings in 1960. It was announced this month that the annual meeting of the National Lutheran

Council will take place in the resort city Feb. 2-5, 1960. It will mark the seventh time in nine years that the council has chosen Atlantic City for its meeting. Sessions were held in Minneapolis in 1956 and in Milwaukee this year.

United Lutherans will convene at Atlantic City Oct. 13-20, 1960. Dr. F. Eppling Reinartz, ULC secretary, said last week that the Ambassador Hotel would be the convention headquarters. Sessions will take place in the city's big convention hall.

Greek Archbishop enthroned

Archbishop James Koukouzes was enthroned in colorful ceremonies at New York early this month as spiritual leader for all Greek Orthodox congregations in the Western Hemisphere. About 375 such churches enroll approximately 1,150,000 members, according to recent reports. Church and government leaders attended the ceremony in Holy Trinity Cathedral. The new Orthodox head will be known as Archbishop Iakovos.

The 48-year-old prelate told a news conference that one of his major aims would be to seek a federation of all Orthodox bodies in North and South America. He said he would also attempt to secure "official recognition" for the Orthodox Church so members will have "the same rights as those enjoyed by Protestants, Roman Catholics and Jews."

The new archbishop was slated to be a major speaker at the annual meeting of the U.S. Conference of the World Council of Churches at Buck Hill Falls, Pennsylvania, on April 23. His topic was announced as, "The Contribution of Orthodoxy to the Ecumenical Movement." For four years the archbishop was the representative of the Ecumenical Patriarch of Constantinople to the Geneva headquarters of the World Council.

Churchmen go overseas

Transatlantic travel started imme ately after Easter for churchmen involv in Lutheranism's worldwide progra Heading for Germany on the first leg a round-the-world trip to survey L theran World Relief efforts were the R Ove Nielsen, LWR assistant execut secretary, and the Rev. Edwin A. Ner of Fort Wayne, Indiana, a Miss Synod representative on the LWR bo of directors.

Winging overseas on a two-month t to Germany and Tanganyika to stu mission work was the Rev. Oscar Rolander, who is secretary of the depa ment of world mission co-operation the Division of Lutheran World Fede tion Affairs of the National Luther Council.

Traffic was two-way. Arriving in t U.S. in early April for a three-mo study of urban planning, evangelism a stewardship in American churches w the Rev. Christian Christiansen, gene secretary of the Church Foundation Copenhagen. He was formerly LWF re resentative in the Middle East. Also h for a three-week speaking tour w Bishop Hanns Lilje of Hannover, form president of the LWF. Major enga ments were in the San Francisco a and at a week-long German evangeli mission being held April 12-20 at Tab Church, Philadelphia. Bishop Lilje w also speak at the General German C ference of the ULC which meets at Tab Church this week.

U.S. theologians to lecture

Two American theologians — D Charles B. Foelsch, president of the UL Pacific Seminary, and Dr. Julius Bode sieck, professor at the American L theran Church's Wartburg Seminary will lecture at LWF-sponsored theolo

LIGIOUS LANDMARK in nolulu, capital city of 50th ite in U.S., is Kawaiahao urch, founded in 1819 by ngregationalist missionaries m New England. Known as "Westminster Abbey" of islands, it was once at-ded by Hawaiian royalty. is opposite former palace, w used as legislative hall.

conferences in Europe this summer. The conferences will be held at Ox-d, England; Berlin and Neuendettel-, Germany. Theme will be, "Does Doctrine of Justification Still Divide Churches?" The conferences are nsored by the LWF Department of eology. "to encourage pastors and ers interested in theology to come ether for mutual strengthening and derstanding."

vin cities group wants Graham

A group of 125 ministers in Minne-olis and St. Paul this month asked angelist Billy Graham to conduct an tended revival campaign in their com-unities. They set April 19 as a "Day Prayer" in behalf of the campaign en church members throughout the a will be asked to sign petitions en-rsing the invitation. Scope of the cam-ign would be the entire Upper Mid-st, the sponsors said.

Dr. Victor B. Nelson, Presbyterian stor who presided at the meeting, said effort had been made to get endorse-nt for the campaign from the Minne-olis Council of Churches or the local nisterial associations.

George Wilson, secretary-treasurer of Billy Graham Evangelistic Associa-tion, which has its headquarters in Min-neapolis, said he had no idea whether the evangelist would be able to accept the invitation. He noted that Dr. Graham will conduct campaigns in Indianapolis this year and in Philadelphia and Wash-ington in 1960, along with overseas com-mitments in Australia and Africa.

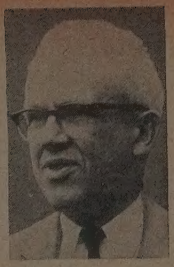
Pledge $100,000 to new mission

Celebrating its 100th anniversary, Martin Luther Church (ALC) of Youngs-town, Ohio, pledged $100,000 toward establishment of a new mission congre-gation somewhere in the United States. The pledge was presented at the festival service last month to Dr. R. Dale Lech-leitner, executive secretary of the Ameri-can Lutheran Church's home mission board.

The gift is "a good way to express our gratitude to God for his bounty," said Dr. Luther M. Schliesser, pastor of the Youngstown congregation. The 1,200-member congregation expects to fulfill the pledge within three years, Dr. Schliesser said.

Part of the money will be an outright gift to the new mission. The rest will be designated as a loan, to be repaid by the mission to assist in organizing other new congregations.

WASHINGTON



By ROBERT VAN DEUSEN

DEPRESSED AREAS

THE SPECTER of unemployment continues to haunt Congress. With business picking up and the recession forgotten in many parts of the country, there still exist areas of economic distress.

Last year, when the recession was still serious, Congress passed a bill providing federal aid for these "depressed areas." President Eisenhower's veto of this bill was used by the Democrats as a major issue in the Congressional elections.

This year, with over 4.7 million jobless in spite of economic recovery, Democratic leaders in Congress decided to try again. Before leaving for the Easter recess, the Senate passed a Depressed Areas Bill authorizing $389 million in federal assistance to areas with serious economic problems. The bill was passed by a 49-46 margin, not enough to override a Presidential veto.

THE BILL went to the House, where Republicans were expected to try for major slashes in the amount, to bring it closer to the $53 million figure proposed by the administration. The debate and voting were expected to be along party lines, with the Republicans holding out for a balanced budget and transfer of responsibility to the states, and the Democrats contending that unemployed people are more important than budgets and that the federal government should assume the major share of the financial burden.

President Eisenhower has not said whether he will veto the bill if it is substantially above the figure proposed by the administration. The economic situation at the time of final passage will probably influence his decision.

Unemployment benefits

ANOTHER FACET of the problem is that of the duration of unemployment benefits. Nine months ago, when many people without jobs had received state payments until their eligibility was exhausted, Congress passed an emergency program of federal aid for the unemployed, scheduled to end April 1.

As the deadline approached, it was found that over 400,000 persons who were receiving federal unemployment checks were still without jobs.

Democratic leaders in Congress favored extending the emergency program for a year. This was opposed by the administration on the grounds that employment security is a state responsibility.

Before Congress recessed for Easter both houses passed a compromise proposal. The program was extended for three months to allow for a tapering-off period. During this time, no new beneficiaries are to be added to the rolls, and those whose benefits have expired will not have them renewed. The extension will help those who came into the program late and whose eligibility would have been curtailed abruptly on April 1.

Meanwhile, President Eisenhower conferred with eight state governors who make up the executive committee of the Governors' Conference, about raising the standards of the jobless benefit program at the state level. The governors concluded that they did not want any federal standards imposed on the state programs but would welcome federal aid if the emergency continues.

ROGRESS REPORT ON MERGER . . .

HALF THE DISTANCE to the church rger for which United Lutherans are iting has now been covered—if you ıre according to the length of time m the first meeting of the unity com- ssion (Dec. 12, 1956) to the earliest e when the merger might be com- ted. But the first half of the road was ıill, when the big problems had to be ed. The last half goes across level ıntry where there isn't likely to be ious difficulty.

Merger plans are being developed by:

. American Evangelical Lutheran ırch.

. Augustana Lutheran Church.

. Finnish Evangelical Lutheran ırch.

. United Lutheran Church in erica.

These were the four which responded an invitation which was open to all of the Lutheran denominations in erica. The 16 were invited to "con- er such organic unity as will give real dence of our unity in the faith and to ceed to draft a constitution and de- organizational procedures to effect on."

ALTHOUGH United Lutheran member- is about three-quarters of the total the four churches planning to unite, ULC has only 13 places on the 46- mber Commission on Lutheran Unity anized in 1956 to make merger plans. gustana has 13 places, the AELC 11, the Finnish Church (Suomi Synod), Numbers don't mean much in the

Here are some of 46 men who are working on plans for new church

Augustana Pres. Oscar A. Benson and Secy. D. Verner Swanson look perplexed

Two Danes—Pres. Henry Bagger, Phila. Seminary, and AELC Pres. Alfred Jensen

OTOGRAPHS BY BRUCE SIFFORD

Vigorous and outspoken JCLUer: Augustana President Emeritus P. O. Bersell

Dr. Leonard Kendall, Minnesota Conference president (Aug.), joined JCLU in '58

Ministerium of Pennsylvania President Charles Cooper—one of four ULC synod presidents on JCL

JCLU discussions, since no importa decisions are made until there is pra tically unanimous agreement.

Last year the commissioners gave complete report to conventions of t four merging churches on the gener plan for the new church, and were to to complete a constitution and bylaws t submit to the church conventions in 196

Further action will be necessary aft 1960. Augustana and AELC must re affirm 1960 decisions at their 1961 co ventions to make them effective, an Augustana may postpone final action un til 1962. The ULC must submit its 196 decision to its 32 synods for ratificatio at their 1961 conventions.

Earliest possible merger date is au tumn of 1961, but some time in 196 is more probable.

CHIEF REASON for the merger is th steadily growing conviction among Lu therans in America that there is no sens in existing as 16 separate denominations Only four of the 16 accepted the 195 merger invitation, but these four includ 40 per cent of American Lutherans.

Augustana Seminary President Karl E. Mattson: Sharp questions and bits of humor in JCLU debates

Dr. Conrad Bergendoff, philosopher and poet (and Augustana College president), wrote preamble of constitution (below)

Lutherans of the merged church will ve larger resources for a continent- le program of organizing new congre- ions and a world-wide mission pro- ım. Four theological seminaries in the ddle west, and perhaps some else- ere, are likely to merge. Church- ned colleges will get a stronger base of pport. Publication programs, includ- church school lessons, magazines, oks, will improve as a result of merger. Each of the churches coming into the rger will bring something the others n't have: the ULC its three-century tory of adaptation to the American uation . . . Augustana its Swedish back- ound . . . AELC its Danish heritage . Suomi the evidences of its origin the Church of Finland.

But the future, not the past, will be chief concern. The mood of the iting churches is reflected in the pre- ble to the proposed constitution of new church (still in preliminary form, t expressing the common purpose):

IN THE NAME of the Father and of the Son and of the Holy Ghost. Amen. Remembering the prayer of our Lord Jesus Christ that His disciples might be one as He and the Father are one, and believing that the Spirit of the Lord has been guiding His people increasingly toward a true unity, we of the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church and the United Lutheran Church in America are persuaded that the time has come when His unifying power should be manifested through a united profession of faith by these churches and through forms of fellowship which will make for a more effective stewardship of His gifts to us. Praying that the Lord of the church might bless this undertaking and make of it a step toward a more inclusive union of all Lutherans in this land, we adopt this constitution to govern our common life in Him and our united witness to Him.

AN EMPTY CHAIR FOR THE CHRIST

By HANS NATONEK

I WAS in my early teens when I began to wonder about the religious beliefs of my parents. They didn't say much, so I avoided the question just as they did. In our eastern European community practically everyone shared in celebrating some religious holidays—either Christian or Jewish—but our family did not. When everybody in the neighborhood went to the churches or synagogues I felt unhappy and left out in the cold.

Before my schooldays had begun my mother used to kneel at my bed to pray with me clasping my hands into hers. I can still feel the awe, the mystery of the first prayer—half prayer, half nursery rhyme. In free translation from the German it went like this:

"I am still small.
Pure is my soul.
In my heart shall throne.
Lord Jesus alone."

Later, Mother taught me to recite "Now I lay me down to sleep—" and the Lord's Prayer.

EVERY YEAR at the beginning of the school term, Father had to fill out an official questionnaire which required, among other statements, one about his religious affiliation. The answer he wrote on the dotted line was always: *None.* S

In Passover ritual in Jewish home the young child asks four questions about deliverance of the Israelites from bondage in Egypt . . .

Usually the Passover comes a few days before Easter. This year, due to a difference in calculation of the paschal full moon, Easter came early and the Passover late (April 23)

ere is a deep kinship between ws and Christians, which most ristians fail to recognize and ich Jews usually prefer to ig- re because of the centuries of rsecution inflicted on them by ristians.

t Christians can't forget what ey share with Jews in worshiping e God of Abraham, Moses, Isaiah, d in awaiting Christ the Messiah

vas exempted from attending religious sses which otherwise were required in old Austrian empire.

While the other boys received instruc- n from the leaders of the three re- ious communities (Catholic, Protestant Jewish) I was dismissed. "He's just a *schkind,* you know," my classmates uld say. "That's why he stays outside." A *Mischkind,* a mixed child—I felt like ird of a different feather, sadly perched a separate twig in a neutral corner.

ON THE WALL of Father's study there s a picture of his father, a bearded an in a rabbinical robe, skullcap on his ad, his fine hands resting on a Hebrew roll. I felt drawn to this face that, stern t mild, looked at me out of a distant st. He had died a martyr, slain in one those savage outbreaks of Jew-baiting ich flared up in eastern Europe time d again. It was much later that I un- rstood father's reluctance to speak out the Jewish tragedy. He wanted to are me the shock.

Strangely enough, it was he, the con- med freethinker and skeptic, who ided my first reading of the Old and ew Testament, and a good guide he was. He taught me a smattering of Hebrew. Before falling asleep I used to mumble the Jewish prayer and then the Lord's Prayer, and in my drowsiness they seemed to mix. In my childish way I'd think, "This I pray for Grandfather, and this I pray for Mother—"

ONE DAY in December, Mother and I looked out the window into the flurry of snow that veiled the hundred towers of Prague. The distance between the cross on the spire of the neighborhood church and the star of David on the nearby synagogue seemed to dwindle in the sinking light.

"I wish, I really do, we'd have a real good Christmas for once," said Mother with a wistful sigh.

"I might ask Father," I suggested, "at least I could try—"

"Better not," said Mother. "I'm afraid he won't have it."

Then I had a bright idea. "Perhaps we can strike a bargain. We'll celebrate Christmas with a tree and everything, and when Easter comes we'll have a Passover feast with *matzoth* and everything."

"I doubt if it would work. Your father cares neither for Passover nor for Christmas," said Mother with an expression of long-suffering. "He just doesn't believe in the wonderful things high holidays stand for."

FATHER LOOKED at me, quizzical and half-amused, when I proposed my deal.

"So, Mother is lonesome for a Christmas tree," he said. "Well, there's nothing wrong with candles on a spangled spruce —it's rather a Nordic custom, a feast of light—"

"There's more to it than that! A light came into the world—Christ was born!" My voice rose to a passionate pitch. "Father, I want to believe. I want to belong!"

Mr. Natonek is author of several books published in Europe. He lives in Tucson, Arizona, and since 1953 has been writing for American papers and magazines

"When you grow up you'll choose your way, son, and you will belong, don't fear," said Father. His easy smile was gone and he looked very sad. He suddenly turned to leave, then stopped at the door. "You may tell Mother to buy a Christmas tree. Help her to trim it."

So at last Christmas came into our home, a strange guest, gentle and unsure, yet full of beauty and mutual understanding. At the age of twelve, it was my first Christmas. The family was grouped around the candlelights in shy silence. Overcome by a sudden emotion, Mother took my hands and clasped them into hers as she had done when she taught me the first prayers.

When Easter time came, Mother reminded me that we owed Father a Passover celebration in return, according to the deal I had offered. She even started studying a Jewish cookbook for the preparation of the ritual dishes.

Father put up his usual front of religious disinterestedness but I could sense that he was pleased. The old copper candlesticks came out of their slumber in some forgotten sideboard. Grandfather's velvet-bound prayerbooks, yellowed with age, returned to life.

According to custom, Father had invited a few Jewish friends. As we were seated around the table, one of the guests suddenly rose. He was a tall, bearded man, his head covered with a derby in place of a skullcap. His thick eyeglasses were reproachfully fixed at Father.

"The chair," he said momentously, "the extra chair is missing!"

Mother looked puzzled, for the company was complete and everybody seated. "Are you expecting someone, Herr Mendl?" she asked.

"We certainly do," said Herr Mendl, and everybody nodded, except Father.

Herr Mendl got up, brought an arm chair from the adjoining parlor and placed the chair conspicuously at the head of the table.

I looked around, bewildered. "Wh is this empty chair here for?"

"Well, it's just one of those symbols said Father, "perhaps a symbol of ou readiness to receive a stranger shoul he come in."

"A stranger? You know well enoug whom we're waiting for," said He Mendl with an inflection of blame.

"Who—whom are you waiting for I asked excitedly, and the same questio was in Mother's anxious eyes.

Father hesitated. "It's a beautifu legend of hope that never dies. An an cient Jewish belief has it that the vacan chair is for the coming of the Messiah

Mother smiled vaguely and her eye filled with tears. "You have been wai ing for him a long time, haven't you?"

A slightly embarrassed smile passe furtively from one to the other, an Father proceeded quickly to the ritua Passover celebration, explaining the sig nificance of the strange dishes, and ever body in turn ate of them.

It sounded like a chant, and as h slightly swayed back and forth as prayer he looked strikingly like Gran father. Fumbling with a cup of red win Father went on, "All celebration is remembrance of the past, a thanksgivin for deliverance, and enjoyment of th present moment. For we cannot see wh comes tomorrow, and celebrate what th uncertain future holds for our children

And as everyone was enjoying the fe tive supper, I could not help starin tensely at the empty chair that stood t in its mysterious isolation, waiting f One to come. And suddenly it seeme to me—the chair was not empty.

I Broke My Leg Trying

By LENA BERGSTROM

Bringing up sons to be good husbands was expensive but somehow it worked out well

EVERY DAY in our newspaper I read column of advice which a woman es people who write to her about their blems. One morning in particular roblem described in the column stayed my thoughts. Even when I went out- rs to see how my flowers were grow- , this problem held my attention.

"My husband is a good man except one thing," some woman wrote. "He's nerous with his money and is kind to and our three small children. He ys home nights. But, please, I need p. When he goes to bed he lets his thes lie where they fall. He doesn't tie his shoes; he just slides his feet t. I've nagged him about this since t we were married. I'm about to go zy. What will I do?"

WATER SPILLED over my pedal pushers I mulled the answer. "Count your ssings and cover the big lug up at ht so he won't catch cold. His habits, od or bad, are a direct gift from your mother-in-law. It's too late now to try and change him."

I always knew if my youngsters had been girls instead of boys I would have looked ahead to the time when they would be wives and mothers. I would have taught them to sew and bake and to keep their clothes in order and their rooms tidy. In horror I put a hand over my eyes. My boys were 14 and 15. Ten years from now they likely would be husbands! What kind of a gift would I be giving my daughters-in-law?

The back of my neck grew hot. I'd been enjoying my Paul and John and letting them grow up without proper training in good order. From now on things were going to be different.

"Boys, are your beds made and your rooms tidied?"

I DIDN'T realize until they stood in the doorway with their fingers to their lips that I'd been shouting.

"Just a minute, Mom!" Paul said. He

was 15 and big for his age. The sunlight painted his clipped hair bright gold. He had a mess of fish line in his hands and he kept on trying to untangle it. "I'll do it as soon as I get this done."

John was a smaller, darker edition of his brother. "Have you done your work?" I asked.

He looked puzzled. Then understanding came. "Oh, you mean my bed!" He shifted a small wrench in his hands. "I've got a couple of bolts to tighten in my bike, then I will."

THEY WENT IN and the basement door closed behind them. I pulled a few weeds with one hand and sprayed water with the other. Habits—a gift—from your mother-in-law.

I tripped over the plastic hose as I straightened up. My boys were going to be good husbands. They were going to know how to hang up their pants and pick up their socks.

I knew I was doing wrong even as I started shouting again. But I'd started teaching them and I was going to finish. Making their beds and doing their work wouldn't take five minutes, but they play!

Paul and John came out. They were annoyed. "What's the big rush? We'll do our work as soon as we get this done. The beds will be made before Daddy gets home."

I FORGOT the patience with which mothers are supposed to be blessed. I shouted at the boys as I struck a match to the trash.

"What's come over you, Mom?" Paul asked. "Don't shout. The neighbors will hear you."

Without hurry he went back into the house. Complete rage took hold of me. I was finished teaching my boys to be good husbands. The girls who married them could do so at their own risk.

"I'll make the beds myself. It wo take two minutes!" I sped across t cement floor in the basement, the lo length of hose still in my hand. My f went out from under me. I landed my left hip. I must have cried out f John came running.

"Did you get hurt?"

"I'll get up in a minute."

"I'll help you," he took my arm a lifted.

I couldn't control the cry. I sank bac

"Paul. Mom's hurt!"

PAUL CAME from his room. "Are y kidding?" He looked at me as if didn't know whether to laugh or cry.

"I'll get Mary," Paul said. Mary w my neighbor directly across the stre Paul left. John stayed by me, pattin me in a kind and awkward way.

From where I lay I heard the upstai door open and a woman's concern voice. "Where is she?" Mary came dow the stairs. In a moment she stood ov me. "What happened to you?"

"I fell, and I can't get up." I decid not to go into details of how I'd brough this on myself by trying to teach m boys to be good husbands.

MARY HAD always been realistic. I ha confidence in her matter-of-factness. "W just can't leave you here on cold co crete, you'd get pneumonia." She d rected John to bring a blanket from h unmade bed and cover me. I was cryin now more in self-pity at my stupidity i falling than in actual pain. Again I trie to rise but my left leg wasn't part of m anymore. I couldn't even move a toe.

"If your leg is broken, which it ac like, just stay still, and I'll call Dr. Don ald." Mary went upstairs to telephon I heard her talking and then she cam back to me. "The doctor will be here i a few minutes."

The floor held me prisoner. No more as I a competent mother of two teenge boys. I was helpless.

It seemed hours until the doctor came. ut Mary, hearing a car stop, said, "He re came quick, but I told him it was n emergency."

"She's down here, on the floor!" Mary alled. Dr. Donald was reassuring and vial as he towered above me. His robing, skilled hands went over me.

"I'll call the ambulance and you'll go the hospital for X-ray," he said. He pened a little bag that he carried. "This going to hurt just a bit." The needle ricked into my skin and soon I felt as I were floating in a place where nothng mattered.

"Dr. Rogers will set your leg. He's an rthopedic man," Dr. Donald said, and eturned to his office.

THE HOSPITAL was a strange world to ne. The only times I had ever been in ne was to have a baby. All the time the urse was getting me ready for surgery felt ashamed of having fallen.

"Don't feel that way," the nurse jabbed needle into my arm. "We have people oming in all the time with broken hips."

A man in white entered the ward and tood by my bed. "I'm Dr. Rogers," he aid. His face was kind and I trusted im at once. "I'm going to set your leg."

The days at the hospital were a succession of sameness. Letters, cards and ncouraging notes, flowers and visitors ame as the days went by. I remembered hat I had never been as thoughtful of ther people as they were of me.

A nurse brought me a beautifully vrapped package of flowers. I opened he card. The flowers were from my church. Another time the same nurse ooked in and said, "Aren't you lucky? There's a minister here to see you."

My pastor entered and I knew again how fine it is to have a church to which I belong. Before he left he bowed his head for prayer.

There was a silence after he was gone. Then the women in the other beds began to talk. They used to go to church and had even been confirmed. They didn't know just how they came to drift from the church. But now they were going back, for their lives felt empty.

I LOOKED AGAIN at the calendar. This time the date shocked me. Tomorrow my boys would start back to school. It would be the first morning I'd failed to be home to see that they had fresh handkerchiefs—and to wave goodbye.

The tears that were hot on my face must be for myself. For they would be better husbands, when the time came, for having had to stand on their own feet a little more. But I wanted to be home in the morning. So, if I wept a little for myself, because I couldn't be with them, was it wrong?

I went home from the hospital and for the first time without a baby in my arms to justify my long absence. All I had this time was a pair of crutches. And when I came home I found Paul and John had done twice as well without me as they had when I was with them.

They made their own beds, cooked hamburgers, ironed their own shirts. I didn't have to tell them a thing. They learned when I wasn't there to show them. Likely they will be good husbands when they marry, for they know how to pick up their clothes and tidy a room. Maybe it was a blessing I broke my leg.

I left the spoon in my coffee cup as I hurriedly turned the pages of the morning newspaper to the advice column. No doubt I had missed some pertinent answers while I had been in the hospital.

FIVE MAKE A FAMILY

Circumstantial Evidence

I FIND HANGING curtains a wearying job. I had planned to have new bedroom curtains, but the curtain money went for Karen's unexpected tooth surgery. So up with the washed, starched, old curtains instead of the sparkling new ones.

I was just beginning to feel sorry for myself as an overworked housewife, when . . .

BANG—the back door. BANG-BANG—books on the floor. SLAM—the refrigerator door.

Finally, "Mom?"

"UPSTAIRS, Pete. Come on up. Bring me a piece of candy. I need nourishment, too." I sat on the top of the ladder, one more curtain to hang.

Pete tore up the stairs, a bottle of soda in one hand, a piece of sticky chocolate in the other. "Sorry, Mom, I didn't think it was so soft. But I washed my hands."

I looked down on Pete's head. Some days he spends hours before the mirror combing his hair. Today was a tousled-hair day. That meant trouble. "Have a good day at school, Pete?"

"Oh . . . yeah. Sure. And I remembered to stop at the Detrands and pick up the report Dad wants for church. It's with my books."

"On the kitchen floor, I suppose?"

"How do you know?" Pete laughed. "I guess I did slam them down. But I've got worries. A man can't think about books and not banging doors when . . ."

"What's your worry today?" I asked casually. Pete's worries are usually minor ones. I cleaned my chocolated palm on a paper tissue, rose, braced myself against the ladder, ready to tackle the last curtain.

PETE SUCKED the last of his soda noisily. He leaned against the door jamb, let his eyes travel slowly from the bottom step of the ladder to my face.

"Why, Baby, you're crying!" I tossed the curtain to the bed, scrambled down the ladder. Pete rushed to me and buried his head—digging into me like a battering ram. This was really serious. Big, brave Pete—crying! Big, brave Pete—not taking offense at being called Baby!

"What did you do, Pete? Rob a bank?" I tried to be funny, as I got my hand under his chin and lifted his face to mine. He wasn't really crying. He sniffled, then pulled away, and wiped his nose on his shirt sleeve. Do boys ever learn to carry a handkerchief or tissues?

"I didn't do it. Honest!"

"Didn't do what?"

"Rob the bank. It was another kid."

"Rob *what* bank?" I yelled, without meaning to.

"The school bank . . . with the money for the welfare drive. It's a long tube like this . . ." Pete measured two feet high. "We're filling it with pennies."

"I'm in charge of it," he stood straighter, then slumped. "This morning during home room session, I was excused to count the money. I report each day.

"Yesterday there was about four dollars in pennies. Today, there was only two-fifty! There should have been four dollars plus the pennies for today."

"WHAT DID you do?" I asked, trying to elp him sort his thoughts.

"I told the principal. And I told our eacher. Both of them looked at me so ueerly—as if they thought I had taken . Everyone in school knew about it by oon. At lunch kids joked about Robber Melton and Pete the Penny Picker.

"On the way home, I bought a new otebook. And Gordon said he'd buy ix and a soda if he had all my pennies. ut, Mother, all I had was a quarter left rom my allowance!"

"I believe you. But who has the penies? He must be going jingle, jangle, ngle as he walks."

Pete couldn't help but laugh. He felt etter already, knowing that someone elieved his "not guilty" plea.

"I'M GOING to call the school office," said. "There's someone there till five."

"No use. They think I done it."

"Did it," I corrected absently as I ooked up the number. "I think you misnderstood. Did you go back to the eacher or the principal to ask if the oney had turned up?"

Pete shook his head. "I just wanted to et out of that old school where they hink honest men are robbers."

LUCKILY I reached the principal himelf. I didn't have to explain my call.

"Mrs. Melton, I'm glad you called. I hought I'd find time to talk with Pete or o call you before school closed, but hings piled up. Did Pete tell you about ur bank robbery?"

I reported Pete's explanation. I could lmost see the principal nodding. "Yes, hat's what I was afraid would happen. f only I had seen Pete before he left chool. Tell him . . . the criminal has ppeared, confessed, and been judged not uilty."

When I put down the telephone several minutes later, I was laughing, and yet I was angry because of the anguish this had caused Pete. He was hopping on nails, waiting to hear the news.

"IT WAS the night custodian, Pete. He wanted two hundred pennies to fill penny-saver folders for his two grandchildren. He took two hundred pennies and slipped two dollars into that slit at the top of the tube—the one marked 'for folding money only.' He didn't realize that sign was just in fun . . . that no student would bring folding money. He called the office this afternoon and asked if the student banker had found the bills."

Pete yelled with relief and swung me around the kitchen in an Apache dance.

"Wonderful to be a free man," he chanted. "Free! Free! Will I make everyone eat crow tomorrow!"

"No," I said firmly. "They'll be ashamed they doubted your honesty and teased you. That's crow enough." Pete's face fell, but I knew he'd take my advice.

I WAS EVEN more sure at the dinner table. Dan chose a reading that included the text about if "thine enemy smite thee, turn the other cheek." Pete was almost convulsed during the reading. He subsided when Dan frowned at him.

"What are you and Pete hatching?" Dan asked me later in the kitchen. "Pete winks at you. You looked at one another smugly, secretly, like conspirators."

"Pete's just had a reprieve from jail," I said. "He was almost convicted on circumstantial evidence."

Dan looked at me in disbelief. "Our Pete?"

"Yup! He's had the bitter experience of being called a thief. I guess everyone suffers under false accusation once in a lifetime."

"Yes," Dan said soberly. "Even Christ. Remember?"

MORE TO COME

A LITTLE OVER a year ago the long-awaited day arrived. While the rest of the land was donning green for St. Patrick's Day, red was the bright color among Lutherans. On March 17, 1958, the long-awaited *Service Book and Hymnal* appeared.

Since that day 400 meetings have been held all over the United States and Canada to familiarize our people with this monumental work. Long hours of practice have been spent in training choirs and congregations to use the musical settings of the Service and to teach a whole host of new hymns.

That enthusiasm for the book did not wane soon after its appearance is evident from the fact that the book is now in its third printing. Soon there will be 1,470,000 copies off press, and plans are already underway for the fourth printing.

IT MIGHT be expected that with the publication of a hymnal which was more than fourteen years in the making, the work of the commissioners was about at an end. On the contrary some of the members have been harder at work than ever before and there is still much work ahead that has not yet been touched.

Because the Revised Standard Version of the Bible appeared during the time that the SBH was in preparation, there was a prolonged debate upon which version of the scriptures to use for the lessons in the new book. It was finally decided to omit the lessons (now three in number for each day, because of the permissive use of an Old Testament lesson at the Service). Thus it was necessary to prepare "lectionaries," or books containing the texts of the lessons, so that persons who wanted to follow the words as they were read would be able to do so.

Two lectionaries, one containing lessons from the King James Version, the other from the RSV, were prepared. These small volumes, each numbering slightly more than 100 pages are now available in the church's book stores.

For each Sunday and holy day of the calendar the full text of the liturgical Old Testament lesson, epistle and gospel are printed out. Also, each of these volumes contains the entire history of the passion. Even if a congregation does not choose to purchase these volumes for placement in the pews it seems to me that the people who like to follow the words as they are being read would do well to procure their own copies.

By now, most congregations using the new book have agreed upon which of the musical settings is to be used at services. Some ambitious congregations—and their number is not small—have undertaken to learn both settings. Thus the congregation after some time of training is able to switch from one to the other.

But not everyone knows that the Joint Commission prepared not two settings for the Liturgy, but three. Lack of space in the present book prevented inclusion of the third, but it too is now available in a small paper-back pamphlet. Here is the traditional plain-song music of the medieval church set to the text of the Lutheran liturgy.

PERSONS WHO were around when the *Common Service Book* first appeared in

917 will recall that it had two musical ttings. In more recent printings of that ook, only the first setting was included. he second was plainsong. There were uite a number who used this setting, though most congregations favored the st. Within more recent years enthuasm for plainsong, or Gregorian as it often called, has grown, and several ongregations while purchasing the book ave put off its use so as to return to is beautiful music.

One of the features of the plainsong usic is that it is easy to sing. Morever, as the *Foreword* states, it is to be ng in unison, a factor which ought to vor our Lutheran insistence upon strong ongregational participation.

ANOTHER FEATURE of the third setting —and one which is peculiar to it alone— the provision for singing both the icene Creed and the Lord's Prayer folwing the Prayer of Thanksgiving. In e SBH the rubric says that these "shall sung or said" but no music is proded. The third setting makes this music vailable.

Because the third setting represents e best in church music in one impornt age of the church's life and beuse more and more of our congregaons are experiencing satisfaction in eir worship life as they use this music, he hopes that this setting won't go the ay of the second setting of the *Common ervice Book*.

That our congregations may be inructed in the use of the musical settings the Service and Matins and Vespers, vo long-play 33 1/3 recordings have reently been released. Here the director music or the interested lay person may sten to renditions of this music.

These recordings are not intended to y down the law as to just how every congregation should sing the service. One of the worst things that could happen to the worship of the church would be to have congregations all across the land pattern their singing exactly upon that of the records.

Music is to be interpreted. As an art form it must be expressed. The recordings provide one expression of that music. Congregations would do well to listen to these records and then develop their own expression.

AN IMPORTANT ADDITION as a companion volume to the *Service Book and Hymnal* is the *Altar Service Book*. This is the large volume containing the liturgy and other services, and rests upon the missal stand of the altar. Work on this volume is now in progress.

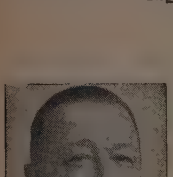
Because many of our pastors read the lessons from the altar instead of from the lectern, it is necessary that the *Altar Service Book* include the texts of the lessons. Here again there is the problem of scripture versions. The solution is to provide two editions, one with the King James Version, the other with the RSV. It is also intended to print this book in two-colors, with the text in black and the rubrics in red. A small pamphlet to be included with the *Altar Service Book*, but unfortunately not bound in with it, will include the intonations for ministers who chant their part of the liturgy.

During the past years members of the editorial committee of the Liturgical Commission have been at work revising the texts of the occasional services for inclusion in a small book for pastors. Here will be included all of those services which are very much a part of congregational life but are not necessarily included in the service book itself. Work is also underway on the text edition of the *Service Book and Hymnal*. Because

this volume will not include the music of the services and hymns, added space will allow for the inclusion of many of these occasional services.

Beyond this, there is another responsibility of the commission which as yet has not been begun. Many church bodies have handbooks or manuals which explain the history and background of the worship forms of the service book. It is the intention of the Joint Commission to provide the church with two such volumes, one for the liturgical portion, the other for the hymnal. When these will be ready is anyone's guess.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Life work

QUESTION: Walter is a senior in high school. He doesn't know what to select as his vocation. I have prayed that he might become a pastor. I read in THE LUTHERAN about the need for many pastors. What more shall I do to convince him?

REPLY: A conscientious father or mother is naturally concerned about the vocational decision of a son or daughter. The selection of a life work on the part of anyone is important because his future welfare is so largely at stake. For the Christian such a decision is doubly important because he is responsible for serving God and mankind to the best of his ability through his vocation.

A Christian parent should pray that a child may respond to God's guidance in planning a career of Christian service. This means a thoughtful evaluation of a person's interests, talents, education, opportunities, and other resources which ought to be invested for the greatest service to God and benefit to other people. Such consideration will include the many vocational opportunities in the church.

A Christian parent can render a mighty service by helping his child make a vocational decision based on full and accurate information, penetrating self-understanding, personal investigation, and prayerful consideration. It is all right for a parent to have his own aspirations for a child, but any attempt to convince a child (openly or deceptively) about a vocational decision is a violation of his freedom. Such "pushing" or "pulling" usually ends in a life of drudgery, resentment, and unhappiness. This may apply also to persons who enter church vocations under such unfortunate conditions.

The church does need pastors, parish workers, teachers, social workers, missionaries, musicians, deaconesses, nurses, directors of Christian education, writers, and many other workers. The best way for a parent to encourage his children to consider the church vocations is to make family living an experience of Christian thought and deed, to take an active part in the life of a congregation, to become personal friends of many different church workers, and to have a genuine respect for their various ministries. Godly parents inspire children to serve Christ through his church. There is no other way to convince them. Is there?

THE LETTER TO THE HEBREWS

Read Hebrews 5:7-10

ONE WOULD THINK that there remained thing more to say in the way of de-ribing Jesus' qualifications to serve as an's high priest before God. Yet there d exist one problem that needed atten-n, an important point that had to be ared up.

At the close of Chapter 4 our author ted that Jesus "has been tempted as are, yet without sinning." And at the ginning of Chapter 5 he had further ted that every high priest "is bound offer sacrifice for his own sins as well for those of the people" because he is mself beset with human weakness.

Although Jesus' humanity and his abil- to sympathize with human weak-sses had been emphasized, when one t these two statements from Chapter 4 d Chapter 5 side by side, it appeared if our writer had destroyed his case r Jesus' qualifications to serve as high iest.

AN UNASKED QUESTION was there. If sus had not sinned, how can one say at he fully sympathizes with our weak-sses? If *to be human* and *to be a sinner* e the same, is not there something less an human—or more than human—out Jesus which would disqualify him m being our representative before d?

In verses 7-9 our writer answers these estions. He comes to the questions th a basic, unwritten assumption. He parently does not regard the two terms *be human* and *to be a sinner* as neces-rily the same thing.

In effect they may well have become that. Yet in the light of the Genesis story of the creation of man, the terms certainly were not the same at the beginning. The human being was not created a sinner; he *became* one after his creation.

Being a sinner therefore is not a necessary condition for being a man. To throw the two terms together as if they always had belonged together, and not to explain why they now do, would be to think unbiblically. Our writer cannot be accused of that. His argument for Jesus' qualification to be high priest on grounds of his humanity revolves around a much different point.

He begins his argument by turning to the Gospel tradition about Jesus which both he and the early church already knew so well. Jesus' humanity and his capacity to sympathize with human weaknesses were certainly apparent in the closing days of his ministry on earth. One needed but to remember, for one thing, our Lord's experience in the garden of Gethsemane on the night of his capture.

IN REFLECTING upon that experience of Jesus the writer of *Hebrews* elaborates upon the story as we now have it in the first three Gospels. He does so to draw his readers' attention to the fact that there was no human agony that Jesus did not know—especially no agony of spirit. Jesus fully faced there in the garden what it means to be human and to be caught in the clutches of evil and be killed by it. He fully realized what it

means to man to have to die, and thus to be separated from God.

But more than that, Jesus also learned in the closing hours of his earthly life what it means to be human and at the same time to obey God even to the death. As our writer put it in verse 8: "Although he was a Son, he learned obedience through what he suffered."

IT IS IMPORTANT that we understand this statement. There is no suggestion here that prior to becoming a man Jesus knew nothing about obeying God. The point is not that in becoming a man and in suffering physical and spiritual human agony Jesus learned *how* to obey.

It was not the rudiments of obedience that Jesus learned through suffering, but the *price* of it. His life on earth, his being plunged into the deepest depths of human sorrow and his facing the bitter experience of death because "not my will, but thine, be done" (Luke 22:42), were all funneled together in Jesus' experience.

Through them Jesus the Son of God learned "in the days of his flesh" what it costs a human being to obey God. For a man to be an obedient son of God means being involved in suffering. The price, extracted in terms either of mental anguish or of physical pain or both, is high. In this world where evil is rampant and where rebellion against God is the normal order of things, he who would obey God absolutely must pay dearly for doing so.

IT IS ON this issue that Jesus' full humanity and his capacity to "sympathize with our weaknesses" are to be argued, and not on the issue of sinfulness or sinlessness. The most bitter experiences of being a man were thus not unknown to Jesus. Because of what he went through himself, he understands, better than anyone else ever did, the spiritual tension and the pressures to which man is constantly subjected. It is not easy to be a man of the kind that God originally intended. No one ever learned that lesson as fully as Jesus did.

Here then Jesus' human qualification to be man's high priest before God comes to a head. His entrance into the full range of human suffering has, as our writer puts it, made him "perfect." The word "perfect" here, as in 2:10, does not refer to some moral quality which Jesus gained out of suffering. It means instead, as it did before, that Jesus' suffering fitted him for carrying out the task to which he was assigned and resulted in his being wholly and completely identified with man. There can thus be no question but that he does meet the requirements that "every high priest" must meet in order to serve as a mediator and man's representative before God.

IT MUST not be forgotten that Jesus is our high priest "after the order of Melchizedek." Jesus performs the work of high priest with a uniqueness and difference in quality that cannot be matched by any other high priest who ever lived. He is much more than a mediator. He is much more than man's representative before God. He is the immediate source or author "of eternal salvation to all who obey him."

The high priests of Israel were never the objects of their people's worship. They were never regarded as the source of their people's salvation or redemption. God's life in which redeemed men would participate in the Age to Come was never theirs to handle or to give. Here is the point at which Jesus has excelled them all. But just how Jesus excels them is something our writer will tell us later.

—ROBERT A. BARTELS

"Because I tossed and turned all night, my doctor started me on Postum"

"You know how it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't settle down. Began to get me down, I'll tell you.

"Finally I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum. Postum's 100% coffee-free—can't keep anyone awake.

"So I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too."

Postum is 100% coffee-free

Another fine product of General Foods

BOOKS

MISSIONARIES—NEW STYLE

Adventurers for God. By Clarence W. Hall. Harper. 265 pages. $3.75.

In our world of recessions, world crises, armament disputes, and general discord, it is easy to lose sight of God's Word in action. This fascinating book by a senior editor of *Reader's Digest* which deals with a relatively small portion of the mission field shows that Christianity actually can be the "leaven that leaveneth the whole lump."

Mr. Hall believes that no one displays as much courage as the missionary, and then proceeds to illustrate his case with thirteen tales of mission work in the 20th century—in Africa, South America, China, Micronesia, Pakistan, and Japan. The feats of his heroes are staggering. Usually one or two people are responsible not only for converting thousands, but for healing them, championing their cause politically, teaching them new self-respect.

As the author points out, our old-fashioned notions of the missionary must be discarded. He is now not so intent on "civilizing" primitive peoples in the sense of destroying their cultures as on bringing the Word into their lives and allowing it to work. So the missionary is usually highly trained in some technical field—medicine, linguistics, even business administration—and actually *lives* the gospel among his people before making converts.

With few exceptions, none of the subjects of this book are well known in this country. Trevor Huddleston of South Africa and the five young missionaries who were recently killed in the jungles of Ecuador are more or less international heroes. But these are known for their "failures." The rest have managed such trifles as abolishing the Devil's Island penal colony and preserving Japanese labor from communism, translating hundreds of unknown languages, and showing primitive people how to farm their land, saving thousands from terrible diseases, and clearing frightful slums.

Those who have "failed" in their own work have really called the attention of the world to their work, and have made possible real progress toward their goals.

All of the chapters appeared originally in a somewhat different form in the *Reader's Digest*. The author knows how to make an article interesting, and his style is easily readable. There is perhaps some oversimplification—and each story seems to follow a similar pattern—but the subject matter is so overwhelming that this is a book for everyone. THEODORE HEINECKEN
Philadelphia

MISSIONARY GLAMOR

She Had a Magic. By Brian O'Brien. Dutton. 281 pages. $4.

Recent writers have been changing the missionary image they project in the public consciousness. Maybe it was the influence of Albert Schweitzer that started it. The Somerset Maugham sort of missionary is deceased.

Ingrid Bergman playing Gladys Aylward in *Inn of the Sixth Happiness* (based on Alan Burgess' biography of a missionary in China, *The Small Woman*), is evidence of the change of pace. E. P. Dutton, publisher of *The Small Woman*, has followed up with another attractive, swift-paced missionary story, *She Had a Magic*, which tells about Mary Slessor and her indomitable career in Calabar, West Africa.

This small woman pushed around Africa chiefs with amazing persistence, compelling them to give up human sacrifice, trial by ordeal, traditional murder of twins, and so forth. She served her Lord with courage, humility, and good sense. G. E. R.

ANALYSIS OF RELIGION

The Comparative Study of Religions. By Joachim Wach. Columbia University Press. 231 pages. $4.50.

This is a very solid book. If one eliminates the 48 pages of introduction and the

pages of notes and bibliography one is with about 140 pages of highly concentrated thought on the nature of religion and the method for its scientific study.

Prof. Wach submits four criteria for genuine religious experience: 1. It is response to what has been experienced as ultimate reality. We experience something over against us. Religious experience is always encounter.

2. It is total response of the total being to ultimate reality. We cannot engage in this response with our emotions or our reason only. Genuine religion is concerned with the whole man and with the whole of human life.

3. It is a response of shattering intensity. Thus it surpasses all ordinary relations in intensity and significance.

4. It results in action. The author asserts that these criteria of genuine religious experience should eliminate the common tendency to confuse religion with pseudo-religion. Substitute religions like, e.g., communism may indeed show some of the above-mentioned characteristics but they lack others.

Genuine religious experience will always lead to expression. A good part of the book is given to a careful analysis of the various types and sub-types of expression. There are three major types—expression in thought, expression in action, expression in fellowship. All are universal forms of religious expression, though the accent may vary considerably in different empirical religions.

Looking at the book as a whole two critical remarks seem unavoidable. For the Christian the attempt to treat biblical revelation as merely one religion among others seems quite unacceptable. The revelation in Jesus Christ is a judgment over all religion including my own empirical religion. This means that Christ cannot be simply pinned, labeled, and added to the religious butterfly collection of even the most impressive *Religions-Wissenschaft*. This, of course, does not *answer* the problem of the relationship of biblical revelation to religion—but it discusses it. And while the introduction to this volume leaves no doubt concerning Prof. Wach's own Christian commitment, the book nowhere comes to grips with the problem which faith constitutes for the value judgments inherent in comparative religion.

A second critical remark is addressed to the method used. As a worker in the field of religion the reviewer cannot refrain from expressing doubts concerning the ease with which the author understands what the words in all religions and at all times have meant. Knowing a little bit of the difficulties which one religion experienced when it had to translate itself from the Hebrew into the Greek world of thought, some of the striking similarities which the author finds in all religions seem unconvincing to this reviewer.

Actually Prof. Wach has submitted a brilliant working hypothesis. Now it may be the task of students of comparative religion everywhere to establish or disprove some of his exciting suggestion by careful and detailed research. GEORGE W. FORELL

Maywood, Ill.

GOD IN GENESIS

Studies in Genesis. By D. T. Niles. Westminster Press. 109 pages. $2.50.

This little book is intended to make men look at their faith and say "This is the banner under which we march," rather than, "This is the opinion we hold."

To accomplish this, Dr. Daniel T. Niles, an outstanding Ceylonese Christian leader, has chosen a score of texts from Genesis and treats them in three categories. The first, "The God of the Bible," shows how we meet God in the Bible and how man's destiny is woven into God's purpose. The second, "God's Intention and Man's Revolt," contrasts law and grace, selfish desire and divine law, man's well being and God's glory. The third category, "The Constants of History," includes elaboration of such ideas as God's sovereignty over time, the encounter of grace with sin, the fulfillment of history in Jesus, and the growing body of Christ. ROBERT D. HERSHEY

New York City

overseas

Refugees still need help

ENGLAND: London. March 14.—WITH the Queen as their patron the United Kingdom Committee of the World Refugee Year has set a target of $5,600,000 for the special effort due to begin June 1. They have the support of all churches, political parties, and a host of voluntary organizations. The government has promised $280,000 in August to help move 90,000 White Russian refugees from China.

The plight of the refugee is familiar to most Lutherans of Great Britain. From firsthand experience they know the trials and troubles of displaced or uprooted people. In the British Isles they have found understanding and a warm welcome as they have become established and settled. Even the recent escapees from Hungary are quickly becoming integrated into English life and economy.

Thanks to the hospitality of British churches and the generous support of American Lutherans, worship services for Lutheran refugees were started quickly after the war. In recent months many of the Lutheran congregations have been celebrating their 10th anniversaries. A glance at the assembled worshipers indicates that they have, for the most part, made a happy adjustment to their new life.

Wanted: more ministers

"THE MINISTRY of the Church of England, despite some improvement in the past few years in the number of ordinations is, nevertheless, just dying on its feet." This startling statement was made by the bishop of Southwell in the report of the Central Advisory Council of Training for the Ministry to the annual Church Assembly.

The total number of clergy, which fe from 23,670 in 1901 to 18,196 in 195 is still falling. In the same half-centur the population of England increased fro 30 to 41 million. Death and retiremer make it necessary to recruit 600 ne pastors each year to maintain the preser level, and ordinations have not reache that number since 1914.

To add to the seriousness of the situ tion, the average age of the shrinkin number of clergy is higher than ever- the bishop of Willesden estimated th average at 55. Many leaders are doub ful, too, about the quality of the youn men now in training, since scholasti standards have been considerably r duced to encourage more candidates.

Needed: more members

THE CHURCH of England is not th only British church disturbed by the pre ent situation. Methodist membership i 1958 decreased nearly 3,000 members t a total of 736,781. Congregations h moved 11,870 names from the churc rolls as those who had "ceased to meet.

Meanwhile a prominent Congreg tional voice says, "Cut down the congr gations!" The Congregational Union ha set up eight commissions to look at var ous aspects of the church's life and wi ness over the next ten years. One of th commissions will try to discover wheth two or more reasonably near-by church could be reduced to one. Leaders ha pointed out that church extension pos bilities and aid to smaller churches rural areas are being hindered by th "shamefully stubborn" and "sickening sentimental" attitude of congregatio that are ready to die on their feet whi retaining old properties and traditio rather than joining together to mak more effective working units.

—W. B. SCHAEFFER

LCA . . .

ARD SECRETARIES RETREATED

CHURCH LEADERS need to study themves now and then to see how they can better. For this purpose the executive secretaries and top staff members every ULCA board and agency gathd in a retreat during Holy Week.

About 80 men and women spent two s at the Muhlenberg Building in ladelphia. They heard four lectures "The Dynamics of Christian Leader-" by Dr. Paul E. Morentz, a pracng psychiatrist and a professor at ific Lutheran Seminary.

Talk about leadership led into remination of goals and programs—t the church is trying to do and how oes about it. Dr. Morentz said he bted whether the basic purposes of ULCA are clearly understood and epted in the congregations.

OAL" AND "PROGRAM"

The church, he noted, is committed its constitution "to preserve and exl the pure teaching of the Gospel the right administration of the sacents." But for many Lutherans the l seems to be the preservation and wth of the local congregation.

Pastors and laymen agreed that leadas well as rank and file members n get "goal" and "program" mixed It's easy, one remarked, to talk ut the activities (program) of the rch without getting at the heart of t the church is about (goal).

t was suggested that the church may e a number of objectives secondary he main goal of winning all men for ist. This evoked a demurrer: why e any secondary goals? If churchh seek success for themselves, or their artments, or even the church-at-large, their goals are false. At least they should be recognized plainly as subordinate to the basic purpose of spreading the gospel.

But Dr. Morentz pointed out that in the church, unlike in business, ultimate goals can't be reached. Church leaders working on "impossible" tasks meet frustration, miss the "job satisfaction" that is considered necessary in other fields.

It is important, he said, to have intermediate targets for leaders to shoot at. This means setting up exact job formulas and analyses for every phase of church work, establishing a yardstick to measure performance. There must also be personal rewards, recognition, and appreciation from others.

SCIENTIFIC MANAGEMENT

The lectures were aimed at "general" church workers, with material drawn liberally from the literature of scientific management practice. But much of what was said is applicable to the parish ministry and to lay leadership at the congregational level.

Dr. Morentz, besides teaching at Pacific Seminary, is retained as a consulting psychiatrist by 20 congregations, and meets regularly with pastors and parish staff members to discuss their personal and professional problems.

He suggested ways of improving executive skills. Executives should learn to delegate administrative duties to others in order to leave themselves more time for planning.

The retreat was sponsored by the Committee of Executives of ULCA. Arrangements were made by a general committee including Dr. Gould Wickey, of the Board of Higher Education; Dr. George Harkins, assistant to the president; and Dr. George Berkheimer, of the Board of Pensions. S. H.

letters to the editor

Stranger wasn't welcomed

SIR: Last summer my wife and I came to California to live permanently. We came as strangers with no home and no job although I now have work and we have set up housekeeping. We have been in church and church school every Sunday. During the first six months we worshiped in six United Lutheran churches in California, attending some three, four, or five Sundays.

We always signed worship attendance cards or guest registers, giving our name and address. We never received a visit from a ULC pastor or church member. Many nights we prayed that God would make known to us his will for us in this strange land. Finally a pastor came to see us, and on Easter we became members of the congregation of which he is pastor.

We wonder about other new families situated as we were. Personal evangelism would help make the Lutheran church flourish in California and elsewhere.

Glendora, Calif. JAMES A. ABBOTT

Small loans

SIR: I was shocked by Dr. Rudisill in "Personal Problem Clinic" when he advised a man to "keep away from small-loan companies, with their smooth talk and high interest rates."

The small-loan business in Pennsylvania and about 40 other states is a reputable operation, licensed and supervised by various state agencies. It has filled a vacuum, catering to the millions of people that your banks in their ivory towers refuse to accommodate. As for high interest rates, may I inform Dr. Rudisill that our interest rates are set by the legislatures of the various states. The Pennsylvania legislature has seen fit to maintain, practically intact, the statute covering small loan companies approved in 1915. Surely if we were so bad, public pressure over the past 44 years would have forced alteration of this statute.

Our maximum loan, taken for the maximum term, repaid exactly on the due dat according to terms, would figure out to 1 per cent simple interest. We are retailer of money. Any retailer (furniture, shoe jewelry) will truthfully tell you his mark-u is 20, 35, 50 per cent. And then the sma loan companies charge "high interest"!

There are many Lutherans and men o other religious beliefs in the small loa business who conduct their business in Christian manner. JOSEPH W. WARE

Levittown, Pa.

Missouri doctrine

SIR: The "state of flux" which Dr. Joh W. Behnken of the Missouri Synod said h finds in the doctrinal positions of Nation Lutheran Council churches should cause r joicing in Missouri. What may appear to b "flux" is really positive growth of inn doctrinal strength. But I would venture th guess that President Behnken is even mo concerned with the "state of flux" in h own synod. Much as official Missouri wor to give the impression of being a changele group, there are signs of a storm goi across that holy land. This rethinking the faith and not merely repeating it, th dynamic experience of the power of the go pel, should be a hopeful sign.

GORDON K. ZIRKLE

Wardensville, W. Va.

No flowers at funerals

SIR: How disturbing the florist ad in T LUTHERAN must be to clergy and laity w have emphasized memorial gifts in pla of funeral flowers. A funeral can be r with meaning without flowers by just havi the liturgy sung by a choir in the chu where the casket is covered with the pa pall. It's more impressive to give flow to the sick and to place flowers on the al than to waste them at funerals.

New York City M. A. HALLEN

Arguments against flowers at funer have often been aired in our news and e torial columns. We believe the Florists' A sociation has a right to present its side of case in paid space.

Lutheran General Hospital Has Multi-Stage Plan

Medical college would be last unit to be built

By JOHN E. COOPERRIDER

CHICAGO—A pan-Lutheran medical school last and most ambitious project on the of future units to be added to Lutheran neral Hospital now under construction Park Ridge, a northwest Chicago suburb. mpletion for the $6,250,000 hospital is eduled for late this year.

Development of the Lutheran medical ter in suburban Chicago is a pan-Lu-ran effort, even though ownership rests h the Evangelical Lutheran Church. ULC ngregations in the project's immediate a have contributed financially and in nning public fund-raising campaigns.

The hospital, with 326 beds, will be the gest in northwest Chicago. It will offer nplete facilities and will have seven teach- programs in connection with its opera-n. Included in the schools will be the year-old nursing school being moved m Lutheran Deaconess Hospital and a chaplaincy training school.

The new nurses' school will open with students, is designed to be expended to . Completely air conditioned and con-ted to the hospital by tunnel, it will have classrooms, labs, recreation facilities and living quarters.

Dr. Fredric M. Norstad, professor of practical theology at Luther Theological Seminary at St. Paul, has been granted a 15-month leave of absence to develop a chaplaincy training program. Dr. Norstad, who will begin his work June 15, is a former Navy chaplain, and a brother of General Lauris Norstad, commander of NATO forces in Europe.

The hospital and nursing school building is the start of a Lutheran medical center planned to include eventually a 450-bed general hospital and nursing school, a clinic and research building with offices for doctors and rooms for ambulatory patients, an acute geriatrics unit, a children's psychiatric unit, and a pan-Lutheran medical college.

Lutheran Council Celebrates

OVER six hundred persons attended the Lutheran Council of Greater Chicago's 10th anniversary dinner, held recently at Concordia Teachers College, River Forest. Governor Orville Freeman of Minnesota was

Architect's sketch of Lutheran medical center (including future units) in Park Ridge
Modern $6,250,000 hospital is scheduled for completion late this year

ILLINOIS . . .

the main speaker, emphasizing the importance of Christian principles in the program and performance of a public servant.

The council is a co-ordinating and service agency for Lutheranism in the Chicago area. Lutherans number nearly 300,000. With over 450 churches, they are the largest Protestant group in the area. Every Lutheran body, including the Missouri Synod, is represented among council members.

The council has developed Lutheran Salvage Service in the Chicago area, conducts two clothing appeals for Lutheran World Relief each year, co-ordinates Lutheran publicity, runs a family camping program, promotes scouting in the Lutheran churches, and operates a referral service and a service to welcome and guide Lutheran families moving into the Chicago area.

Dr. E. S. Hjortland (ELC) of Oak Park was elected president of the council at this meeting, succeeding the Rev. K. Bruno Neumann (ULCA), pastor of Luther Memorial Church, Chicago. Other officers are the Rev. E. H. Hartman (Missouri Synod), the Rev. E. P. Gabel (ALC), the Rev. Emil Pedersen (UELC), and Carl W. Sievert.

The awarding of 20 Pro Deo et Patria Boy Scout medals was part of the tenth anniversary program.

Carthage Teaches Stewardship

PROBABLY the only course on Christian stewardship offered for college credit in the United States is being taught this year by Dr. Harold Lentz, president of Carthage College.

Purpose of the course is to make students aware of the fact that, as graduates of Carthage College, they have a responsibility as Christians to give a good account of their possessions of truth, time, talent, and material means.

Dr. Lentz hopes the course will produce college graduates willing to give generously to church and worthwhile organizations in their home communities. The course is being offered to upper classmen.

Convention Opens Earlier

ILLINOIS SYNOD'S 40th annual convention will be held May 11-13 in Rockford with the business session scheduled at the Faust Hotel and special services at Trinity Church.

The convention will open Monday morning rather than on Monday evening as in previous years, and will close late Wednesday afternoon rather than Thursday noon. It is hoped that delegations will remain until the close of the convention. Dr. Walter B. Freed, president of the Board of Parish Education, will be ULC representative.

The convention will open with Communion on Monday morning. The service of ordination will be held Tuesday evening.

Benevolence Shoots Up

THE REV. RICHARD L. PETERMAN, secretary for stewardship of the Illinois Synod, reviewed benevolence receipts for the first two months of 1959 and said that the double apportionment emphasis of 1958 is just beginning to be felt in many churches.

Benevolence remittances in January and February of this year were $29,000 for each month—exactly double of what they were during the first two months of 1958.

Carthage College teaches stewardship course
Christian students have obligations

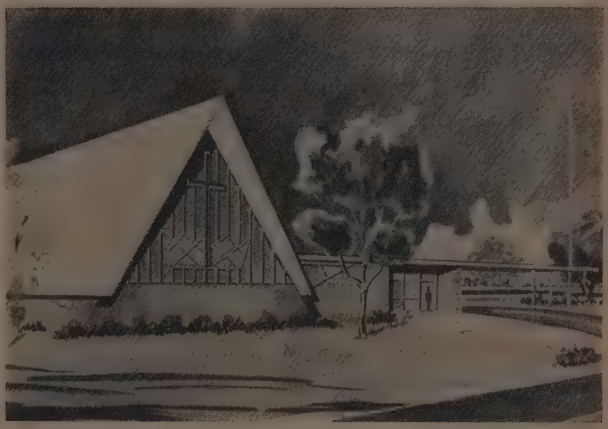
Mission Makes Progress Despite Adverse Conditions

By CLYDE G. STEELE

DETROIT—Prince of Peace Church in Detroit received speedy approval of first unit building plans from the ULC department of church architecture last month. Prince of Peace is a four-year-old, 200-member mission served by Pastor William A. Diehl.

The project is of significance since the mission was developed in an area canvassed twice before 1955 and rejected both times as not presenting a promising enough potential for development. Although building activity has been limited, efforts of Pastor Diehl and the congregation's evangelism committee have been highly successful, as evidenced by the building plans.

This is a good time to build in Detroit. The market is the best in many years. The department of church architecture gave immediate approval by telephone to the mission so that bids can be received without delay.



Architect's sketch for Prince of Peace Church in Detroit
Four-year-old mission ready to build

Jacobi to Represent ULC

THE MICHIGAN SYNOD'S 160th annual convention will open May 11 at the recently dedicated Immanuel Church in Jackson. Dr. Robert Jacobi, president of the Canada Synod, will represent the ULC.

Frank Jones and Kamal Hanna, both Chicago Seminary graduates, will be ordained on Tuesday, May 12, evening.

HARVEY PETERS, a senior at Hamma Divinity School, has accepted a call from Reformation Church (Dr. Calvin Stickles, pastor) to serve as assistant. He will begin his work after graduation and ordination by the Ohio Synod.

DALE HALLBERG, due to graduate from Gettysburg Seminary, has accepted a call from Gethsemane Church, Grand Rapids, following his ordination.

Synod Offices Expand

RAPID GROWTH of the Michigan Synod has made necessary more office space for headquarters. Larger quarters have been leased at 20954 Grand River, Detroit. This is the third location in six years. All moves came in the wake of increased office work as a result of a steady increase of the number of congregations in the synod.

FAITH CHURCH, Grand Rapids, will be host to the synod ULCM convention opening on April 11. Luncheon speakers will be Dr. Frank P. Madsen and the Rev. Raymond Bartels.

THE REV. CLYDE G. STEELE, Hope Church, Detroit, was one of the Holy Week speakers at newly instituted noon-day services at "Northland," shopping center.

INDIANA

Synod's Church Men Plan Major Events This Year

By WILLIAM L. PIFER

INDIANAPOLIS—Twelve, thirteen and fourteen are magic numbers this year for the United Lutheran Church Men of Indiana Synod. They are the dates for three important occasions.

The annual ULCM retreat will be held June 12, 13, 14 at Camp Lutherwald; the state convention is scheduled at Portland on Sept. 12-14, and the national ULCM convention will be held Oct. 12-14 at Holy Trinity Church, South Bend.

VCS Institutes Scheduled

VACATION CHURCH SCHOOL institutes will be held throughout the state in late April and early May. The sessions for teachers and leaders are being planned by the parish education committee headed by the Rev. John Spangler.

CONSTRUCTION is well underway at Faith Church, Ft. Wayne. The $98,000 project is an educational unit and remodeled chapel. Completion is scheduled in the fall. The Rev. Robert Heine, synod vice president, is pastor of this mission church.

ANOTHER Ft. Wayne mission, St. Matthew's Church, has purchased an electric organ for the house-chapel.

VIRGINIA

Three New Congregations Organized in Eight Days

By MARSHALL F. MAUNEY

RICHMOND—Three new congregations organized on Palm Sunday and Easter indicate the vitality of the home mission program in Virginia. Warrenton organized its first Lutheran church, Staunton its second and Richmond its fourth ULCA congregation. Baptized membership of the three totals more than 400.

Our Saviour Church, Warrenton, was organized March 22 with 85 baptized and 55 confirmed members. Synod President J. Luther Mauney preached, and Mission Developer Kenneth A. Price was the liturgist at the service.

There is no other Lutheran church in this area. The new congregation already owns a choice 11-acre lot, and is expected to get started on a building program by the end of this year. Membership gains continue at a rapid pace.

The organization of St. Luke's Church, Richmond, also took place on March 22. President Mauney preached and Mission Developer William Kinser was the liturgist. There are 149 baptized and 92 confirmed members.

This rapidly growing group in the Southampton-Bon Air section held its first worship service last Nov. 9. A parsonage has been acquired, and negotiations for a church site are underway.

Faith Church, Staunton, was organized on Easter Sunday with President Mauney preaching and the Rev. James A. Rikard, of Roanoke College, as the liturgist. The

Christ Church, Fairfax, begins construction *Dr. Anderson (foreground) and Pastor Bo*

Women Keep Busy in Virginia Beach Congregation

Every Tuesday, in the parish ouse of Good Shepherd hurch, Virginia Beach, many nds are busy on a labor of ve. A dozen or so women of is mission congregation spend ur or five hours making dress- gs and pads for cancer pa- nts.

About 9 A.M., Mrs. S. O. uthard, Christian Service airman, and Mrs. Herman tcliffe, ULCW president, rry in with big bundles of aterials. When the others ar- e an hour later they find long bles set up with stacks of eets, newspapers and cotton er, and plenty of scissors, pins, rulers, edles and thread.

Filler and sheets are cut to various dress- sizes, then sewed together. Large bed ds are reinforced with newspapers.

The women bring their own sandwiches lunch, the church provides coffee. By 3 P.M. the work is finished. On an average day they complete about 100 dressings and 24 pads.

In the past three years, nearly 11,000 dressings have been made. Meanwhile the women have kept up their Dorcas Society sewing assignments.

Dorcas Society at work in Good Shepherd Church
Four-year-old mission makes its mark

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cleus of this congregation is a group of mbers from Christ Church, which is ving to a new site out of the downtown tion.

CHRIST CHURCH'S groundbreaking service s held Feb. 28 with Pastor D. R. Stone- r as liturgist and Dr. Mauney as of- iant. Architect for the structure on North gusta Street is J. Milton Grigg of Char- lesville, and the contractor is J. B. Wine l Co.

Ground Broken at Fairfax

CONSTRUCTION has started on the first unit lding for Christ Church, Fairfax. Ground- aking was held March 15 with Pastor yd W. Bost officiating.

The $100,000 building will be of contem- ary design, a parish hall and a section of education wing containing nine class- ms and the pastor's study. Ross Close, a consulting engineer who is a member of the congregation, designed the structure.

Dr. R. Homer Anderson, of Roanoke, represented the synod at the service held on the church site, a 2½-acre lot on Meredith Drive. The program concluded in the Fair- fax high school, where the congregation has been worshiping since September, 1953.

Schools for Teachers

VACATION SCHOOL workshops will be held throughout the synod April 27 and 28. Sunday school workshops are scheduled for May 2-18.

ST. JAMES' CHURCH, Chilhowie, is com- pleting a remodeling program costing about $8,000.

HOLY TRINITY CHURCH, Lynchburg, pur- chased adjacent property. A special com- mittee is considering possible expansion of youth and recreation facilities.

SOUTH CAROLINA

Pledges for Southern Seminary Well in Excess of One Million

By WYNNE C. BOLIEK

COLUMBIA—Pastors and congregations in the South Carolina Synod are joining Lutherans of other southern synods in rejoicing over the splendid success of the recent fund appeal for Southern Seminary, Columbia.

The minimum goal set for the six southern synods was $750,000. Reports indicate that the amount subscribed totals well over $1,000,000. Members of the South Carolina Synod pledged $245,000 of this amount. Victory dinners were held in the various conference centers on March 19 to hear reports on the campaign.

SCHEDULES have been set up for teams of two laymen and one pastor to visit all congregations in the synod during April and May, to emphasize evangelism and stewardship. Team members were instructed at a meeting held in Columbia. One team will visit three to four congregations.

THE LEADERSHIP training school held in the Charleston area brought an enrollment of 227 and the awarding of 111 course cards. Dean for the school was the Rev. J. Hilton Roof.

WHEN St. Philip's Church was organized in Myrtle Beach in May of 1956, it had 65 charter members. Under Pastor William F. Wingard's leadership, the mission made rapid progress, has now grown to a baptized membership of 204. A weekday church school is planned for next fall.

The mission dedicated its first unit in February, with Synod President Karl W. Kinard as preacher. The building contains a chapel seating 290, eight classrooms, pastor's study and kitchen. Overall investment is in excess of $100,000. The building was completed in less than six months.

VBS Training Begins

INSTRUCTION and discussion meetings for directors of vacation church schools in South Carolina were held in various centers throughout the synod in March. Workshops were arranged by the parish education committee. They are being followed by workshops for teachers in congregational vacation church schools during April and May.

AN ADDITION to the parish building of Holy Trinity Church, Anderson, was dedicated Feb. 10. The Rev. J. Shelton Moose, synodical field worker, conducted the service.

INSTALLATIONS: Charles J. Shealy, Jr., at Grace Church, Rock Hill (Jan. 18); Dr. Alton C. Clark at Good Shepherd Church, Columbia (Feb. 8); S. W. Berry at Mount Calvary Church, Johnstown (Feb. 15); George B. Shealy at Silverstreet Church, Silverstreet (Feb. 22); C. E. Seastrunk at Atonement Church, Laurens (Feb. 22); Dermon A. Sox at St. Luke's Church, Summerville (March 15).

Seashore resort, near Air Force base, is fertile mission field
St. Philip's, Myrtle Beach, dedicated first unit

Allan Pfnister
research

Harold Terry
music

ard of Parish Education Reports Staff Additions

Pfnister and Terry Take Office in Philadelphia

PHILADELPHIA—A faculty member of the iversity of Chicago and a North Carolina ish pastor took office recently as staff mbers of the Board of Parish Education.

Allan O. Pfnister is the board's new retary of research. The Rev. R. Harold ry joined the staff as editor in the fields music and worship.

Dr. Pfnister, a Chicagoan, is a graduate Augustana College and Seminary with a D. from the University of Chicago. His re experience has been in the field of her education.

At 33 years of age, he has been an in- ctor at Augustana College, vice presi- t and dean of Luther Junior College, hoo, Neb., and assistant professor in the partment of Education of the University Chicago where he was concerned with uring to doctoral candidates on educa- and conducting research projects in her education.

He was also assistant director of the Com- sion on Colleges and Universities operating in the 19-state midwest area and assistant director of a leadership training project for college and university administrators in the midwest.

Dr. Pfnister fills the position vacated last year by Frank H. Bretz, now dean of students at Lenoir Rhyne College. Giving his full time to the long-range program of parish education conducted jointly by the ULC, Augustana, AELC and Suomi Synod, Dr. Pfnister is gathering basic data on the educational programs of the four co-operating church bodies. So far, his studies have covered Sunday school, weekday school, vacation Bible school, catechetical instruction and leadership training.

Pastor Terry, 33, is a North Carolinian and graduate of Lenoir Rhyne College and Southern Seminary. He earned an S.T.M. from Union Theological Seminary, New York, in 1955.

He was an assistant pastor at St. John's Church, Salisbury, N. C., served an Augustana church in New Jersey (Emanuel,

Ridgefield Park) while studying at Union Seminary, and was pastor of St. Mark's Church, China Grove, N. C., until earlier this year.

Pastor Terry has made his mark in church music. He was director of the Lutheridge School of Church Music at Arden, N. C., in 1956 and 1957, and chairman of the North Carolina Synod committee on church music and introduction of the new *Service Book and Hymnal.*

The new staff member is reactivating a long-standing project of the board: to prepare a series of children's hymnals divided by age groups. He will also supply worship outlines for church school departments and material related to the teaching of hymn singing.

DELAWARE

Delaware Missions Gain In Building Fund Drives

By CARL G. SMITH

WILMINGTON — Two suburban mission congregations have completed building fund campaigns that resulted in substantial increases over last year's giving.

Good Shepherd Church, north of the city, obtained two-year pledges totaling over $49,000 in a drive led by Leo Lackey of the Lutheran Laymen's Movement for Stewardship. The amount pledged is 117 per cent of the "minimum expectation" which was $41,000. It was 86 per cent of the $57,000 "venture goal."

Last year the congregation had pledged $18,500 in a one-year campaign. It has about 180 members. The mission, founded in 1957, is making preliminary plans for a church to be built on a $35,000 site. The 4½-acre property is about a mile from the house chapel now being used for worship. The Rev. Samuel Besecker is pastor.

St. Philip's Church, southwest of the city, had received pledges totaling $15,600 in its third one-year drive, with a few more to be heard from. The tentative total was 9 per cent more than the $14,300 pledged la year, but it had not reached the $18,00 goal. There are about 120 family or teen age pledging units.

The mission, started in 1955, will receiv bids in April for its first building. Its sit has a 300-foot frontage on the north sid of the dual State Route 2, about midwa between Wilmington and Newark. The Re Robert E. Grochau is pastor.

At Good Shepherd, one-pocket envelop are being used for non-building contribu tions, and a straight 40 per cent goes t benevolence. This gives Good Shepher one of the highest ratios of benevolenc giving in the area.

Large Legacy for Zion

A MAN who had been a member of Zio Church, Wilmington, for less than two yea has left the church the second-largest b quest in its 110-year history.

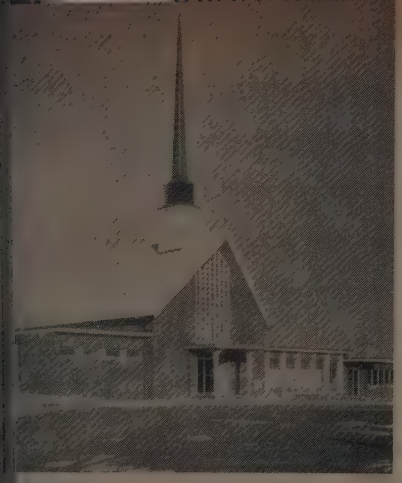
The will of Karl Weiser provides th upon the death of his wife, Zion Chur will become the owner of two tracts of lan One consists of 15 acres in an industri area near the Delaware River south of Ne Castle, Del. The other property contai 40 acres of woodland west of Jacksonvil Florida.

Mr. Weiser was a remote descendant Conrad Weiser, 18th-century Indian age in the Lebanon Valley of Pennsylvania 'a father-in-law of Henry Melchior Muhle berg.

Mr. Weiser's residence was on the N Castle tract. He joined Zion Church in 19 and died Nov. 27, 1958.

District Men Organize

UNITED LUTHERAN CHURCH MEN of Delaware District were scheduled to orga ize at a meeting April 10 in Holy Trin Church, Chester, Pa., with congregatio men's groups represented by their preside and one delegate each. Previously the men's groups in Delaware were united the Lutheran Fellowship of Delaware, wh held two statewide meetings each year well as an annual Reformation service.



w Church of the Good Shepherd, Monroeville
Aluminum spire reaches 80 feet

ttendance Rises Sharply Newly Occupied Church

By LUTHER E. FACKLER

PITTSBURGH — Attendance has increased re than 200 a Sunday since Good Shep- d Church, Monroeville, moved into its v church building two months ago. Al- dy the church and educational facilities too small.

Good Shepherd Church completed this phase of its building program just four rs after organizing. In that period con- ed membership rose from 200—biggest sion in Pittsburgh Synod history—to rly 700. The Rev. John T. Braughler he pastor.

The nave seats 280 in pews, a choir of and 175 more can be seated in the over- Sunday school section. The contem- ary style building was designed by T. man Mansell, Philadelphia architect.

Dr. G. Lawrence Himmelman, synod sident, preached the dedicatory sermon Feb. 1.

ION UNITED CHURCH, Penn Hills, held grated family services on Palm Sunday. rch school classes were omitted; lesson s and materials were sent by the teach- ers to the homes, to be used by the parents. There were three services for the entire family.

1,200 at Evangelism Schools

ABOUT 1,200 PASTORS and laymen attended twelve schools for evangelism held throughout the synod. Those enrolled were members of congregational evangelism committees seeking help in the use of the 1959 evangelism objective outlines. More and more congregations are organizing active evangelism committees.

PITTSBURGH SYNOD Choral School under the direction of Marlowe Johnson will be held June 5-9 on the campus of Thiel College, Greenville. Teachers will include Harold Gilbert, choirmaster of the St. James' Boys' Choir School, Philadelphia; Richard Hoffland, minister of music, Sioux Falls, S. D.; and Stanley Yoder, organist of Toledo, Ohio.

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Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

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West Allegheny Planning Fall Evangelism Mission

By ROBERT G. SANDER

JOHNSTOWN — A conference-wide evan gelism mission will be held by the 90 con gregations of West Allegheny Conferenc Sept. 27-Oct. 4. Pastors and congregation chairmen will meet for the first briefing se sion in Trinity Church, Bedford, May 2 Theme for the mission will be "Christ fo the Whole Family—The Whole Family fo Christ!"

The Rev. Charles E. Staub, vice pres dent of the conference and pastor of Zio Church, Meyersdale, will serve as confe ence chairman for the mission.

Seminar for Pastors

A PASTORS' SEMINAR on Christian Soci Responsibility, an outgrowth of action tak at the Dayton convention of the ULC will be held by the Social Missions com mittees of the East and West Allegheny Conferences in Fort Bedford Inn, Bedford May 11-13.

Congregations of the conferences are b ing urged to underwrite the costs for the pastors. The Rev. Rufus Cornelsen, of t Board of Social Missions, and Dr. Fred erick K. Wentz, of Gettysburg Seminary will be guest leaders.

"CHRISTIANITY and the Space Age" h been announced as the theme for the me retreat scheduled for Camp Sequanota Ju 5-7. The Rev. Harold S. Knoll of Altoo and Attorney Robert G. Rose of Johnsto head the planning committee.

The 1959 camping schedule, released the Rev. George E. Bowersox, Jr., direct begins with a senior co-ed group on June and closes Aug. 17. Retreats for wom and for church workers will be held September.

Clothing Drive Planned

CHURCHES of the two conferences hold a spring clothing drive in May. West Allegheny clothing will be collec

sent to Lutheran World Relief through rch World Service in New Windsor, Md. effort will be on a conference-wide basis. VANGELISM objectives for 1959 were ex- ed to congregations of East Allegheny erence at an institute in Christ Second rch, Altoona, in mid-February. The Rev. ic W. Tilberg, director of social mis- for the Central Pennsylvania Synod, e.

EDEDICATION services were held by St. 's Church, Lilly, Feb. 22. The church ior was renovated and redecorated, ly by volunteer labor, at a cost of nd $5,000. Speakers included Dr. ght F. Putman and the Rev. Robert G. ler. The Rev. O. E. Bluchdorn is stated ly pastor.

Marks 100th Birthday

NE HUNDRED YEARS of living have not ned Mrs. Dora B. Glasgow's zest for Mrs. Glasgow, a native of Blair nty, has made her home in Portage the past 16 years. She celebrated her 100th birthday March 4.

Mrs. Glasgow has been a Lutheran for the past 88 years. Despite the loss of her sight some seven years ago, the centenarian can be found almost daily engaged in her favorite pastime—rug making and crocheting. She is a member of the United Lutheran Church Women in First Church, Portage.

First Guests Moving In At York Home for Aged

By PAUL LEVI FOULK

YORK—The first guest has been accepted at the million-dollar Lutheran Home for the Aged. He is Harvey M. Spangler, aged 75, of York.

There are now 78 applications for admission. The home has facilities for 94. Guests will be admitted at the rate of six to eight a week, in order to orient the staff gradually

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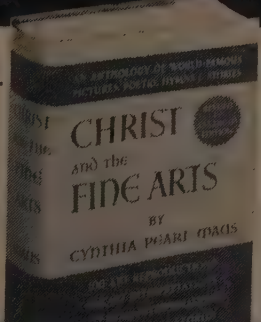

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PA.: YORK . . .

to the work. Mrs. Paul R. Spangler h been appointed head nurse.

The Rev. Harold W. Reisch, director inner missions for the ULCA Board of S cial Missions, was to be the principal speak at the dedication services April 12. T Rev. Russell T. Shilling, executive direct of the York Conference Lutheran Welfa Service, is superintendent of the home.

Dover Church to Expand

CALVARY CHURCH, Dover, has voted proceed with a $100,000 expansion proje for educational facilities. The Rev. Hen G. Springer is the pastor.

ST. PAUL'S CHURCH, Dillsburg, launch a drive to erase its building debt. All b $30,000 of the recent $100,000 improv ment program has been paid.

CORNERSTONE was laid in March for t new St. Michael's Church, Rossville, r placing the church destroyed by fire la year. The $80,000 structure, erected on t same site, may be completed late this yea

Churches to End Union

ST. JACOB'S CHURCH, York New Salem and St. Paul's Church, Stoverstown, ha voted to dissolve the Lower Muhlenbe charge as soon as possible. The Rev. Joh G. Bernheisel is the pastor. St. Jacob's h 447 communing members, St. Paul's 315.

ST. MATTHEW'S CHURCH, Hanover, w install the Rev. Alexander Schilling, fro Wheeling, W. Va., as minister of Christia education on May 31. The Rev. Howa J. McCarney is the pastor.

THE REV. JACOB M. SPANGLER recentl observed the 30th anniversary of his pasto ate at Trinity Church, Wrightsville.

ABOUT 800 young people attended the a nual confirmands' rally in St. Matthew Church, York. The Rev. Francis E. Rei berger, of Gettysburg, spoke.

BEQUESTS: Trinity Church, Wrightsvill $1,000 from the estate of Bertha Wails; Zio Church, Goldsboro, $2,000, and Tressl Orphan Home, $500, both from the esta of Lulu Boyd Welsh.

uhlenberg Commencement Exercises Planned June 7

By HENRY W. SNYDER, JR.

LLENTOWN — Muhlenberg College will
l its baccalaureate service and com-
ncement exercises the same day, Sunday,
e 7.

wo innovations are listed for the alumni
k-end program. The alumni will attend
inars with faculty members on Friday,
e 5, and gather for an informal campus
y that evening in Memorial Hall.

Dr. Peter Wohlsen, pastor emeritus of St.
n's Church, Stroudsburg, has been named
pient of the 1959 Alumni Achievement
ard of Muhlenberg College. Since he was
duated in 1909 he has sent more than 50
dents to the college, and is credited with
ing to raise more than $50,000 for the
itution.

Religion as "Tranquilizer"

TOO MANY PEOPLE are using religion as
ranquilizer, because they are afraid of
," said Dr. Hagen Staack, professor of religion at Muhlenberg College, in addressing 250 members of service clubs at Bethlehem March 10.

He said others are turning to religion "because it is socially proper."

Dr. Lester Fetter, of Alsace Church, Reading, addressed combined service clubs of Northampton on March 13.

Offers Sunday Sales Bill

State Senator Fred B. Rooney, of Bethlehem, has introduced a bill in the Pennsylvania Legislature for regulation of Sunday sales. It would replace the ancient "Blue Laws" which prohibit "worldly employment" on the Sabbath.

The new bill specifically lists goods that may not be sold on Sunday. They include clothing, jewelry, silverware, watches and clocks, luggage, furniture, housewares, home and office furnishings, household and office appliances, musical instruments, recordings, toys, building and lumber supply materials, tools, paints and hardware.

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Reginald Fuller, Seabury-Western: New Testament Christology
Donald Heiges, CLTS: Campus Christian Work
Frederick Wentz, Gettysburg: Church and Contemporary Society

II Term: July 20 - August 7
Robert Fischer, CLTS: Theology in Ecumenical Movement
Margaret Irvin, CLTS: Objectives of Parish Education
Walter Kukkonen, CLTS: Finnish Theology
George Mendenhall, Univ. of Michigan: Religion and Law
Richard Syre, CLTS: Letter to the Hebrews

Write to Dean J. Knudsen
Dr. Armin G. Weng, President
1644 So. 11th Ave., Maywood, Ill.

PA.: LEHIGH VALLEY . . .

KENNETH F. FRICKERT was installed on March 1 as the first full-time director of religious education at Redeemer Church, Allentown. He was formerly an ordained Lutheran minister, serving congregations in Philadelphia, Manasquan and Moorestown, New Jersey.

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MEMBERS of St. Paul's Church, India land, were greeted by a "new look" on Pa Sunday. The church has been complete renovated, with the pews painted white.

Pastor Zinsman, left, receives stole from Pas Gibney at ordination in Epiphany, Hempste

NEW YORK

New Ministers Ordained In Hempstead, Brooklyn

NEW YORK—March 8 was ordination d for George P. Zinsman and Kurt Ottway,

In the afternoon, a combined service ordination and installation was conduct for Mr. Zinsman at Epiphany Chur Hempstead. Nassau - Suffolk Conferen President Herbert Gibney installed him his assistant at Epiphany. Pastors St. Cl Bousum and Charles Deitz participated.

In the evening, Mr. Ottway was ordain at Grace Church, Brooklyn, with his past Brooklyn Conference President Reed Greninger, participating.

Synod President Alfred L. Beck officiat at both ordinations.

CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ICK, PAUL J. From Ickesburg parish. etirement.

SON, PAUL E. From Upper Frankford arish. Graduate study.

FLORIDA

VARDS, FRANCIS R. From St. John's hurch, Wilkes-Barre. To Orlando, mis- on developer.

VER, JOHN R. From Emmanuel Church, aples. To Vero Beach, mission de- eloper.

INDIANA

HER, RICHARD C. From Christ Our aviour Church (disbanded), Indian- polis. To Mars Hill, Indianapolis, mis- on developer.

IOWA

KER, ROBERT F. From Good Shepherd hurch, Glen Rock, N. J. To Cedar apids, N.E., Iowa, mission developer.

MARYLAND

DNER, EUGENE A. From Woodlawn, ission developer. To Emmanuel Church, toney Creek, Baltimore.

NEW JERSEY

L, LOUIS S. From First Hungarian hurch, New Brunswick. To Zion Church, ong Valley.

, DALE R. From St. Paul's Church, Tea- eck, assistant pastor. To Zion Church, gg Harbor.

NORTH CAROLINA

K, KARL M. From Luther Memorial hurch, Murfreesboro, Tenn. To St. lark's Church, Salisbury.

PITTSBURGH

BER, RICHARD. From St. Paul's Church, llwood City. To St. Petersburg charge.

IN, SIDNEY E. From St. Paul's Church, cottdale. To Forks parish, Leechburg.

T, DONALD R. From Holy Trinity hurch, Berlin, Pa. To Trinity Church, ittsburgh.

ROCKY MOUNTAIN

DEMANN, GORDON. From St. Andrew's hurch, Minneapolis, Minn. To Bethle- hem Church, Los Alamos, N. M.

SOUTH CAROLINA

CLARK, ALTON C. From Holy Trinity Church, Anderson. To Good Shepherd Church, Columbia.

SOX, DERMON A. From Christ Church,

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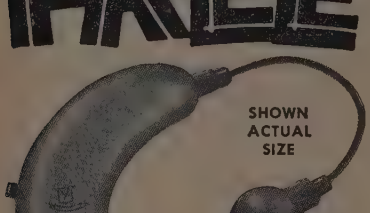

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Synod Convention Calendar

April 27-30
ROCKY MOUNTAIN:
Messiah Church, Denver, Colo.

May 5-7
KENTUCKY-TENNESSEE:
Fenner Memorial Church, Louisville, Ky.
MISSISSIPPI:
Luther Chapel Lutheran Church, Pulaski

May 5-8
GEORGIA-ALABAMA:
Our Redeemer Church, Montgomery, Al

May 7, 8, 10
NOVA SCOTIA:
St. Paul's Church, Bridgewater

May 11-13
INDIANA: Second Church, Richmond
MICHIGAN: Immanuel Church, Jackson

May 11-14
FLORIDA: St. John's Church, Hollywood
ILLINOIS: Hotel Faust, Rockford

CHANGES OF PASTORATE . . .

Birmingham, Ala. To St. Luke's Church, Summerville.

TEXAS-LOUISIANA

SUGG, CLAYTON W. From Lafayette-Net Iberia parish, La. To Grace Church, Amarillo, Tex.

VIRGINIA

FAUBLE, DONALD R. From Holy Trinit Church, Kingsport, Tenn. To Ascensio Church, Chattanooga, Tenn.

WEST VIRGINIA

AURAND, CHARLES G. From First Church, Wheeling. Retirement.

MISSIONARIES

DEPARTURES

SADLER, WESLEY. To Northern Rhodesi Feb. 28. Copperbelt Christian Servic Council, P.O. Box 1192, Kitwe, N Rhodesia.

SCHWARTZ, JOSEPH. To Liberia, Feb. 1 Lutheran Mission, Monrovia, Liberi West Africa.

SPEHR, OTTO. To Liberia, Jan. 6. Luthera Mission, Monrovia, Liberia, West Afric

SULLIVAN, CLARA. To Malaya, Feb. 1

.O. Box 747, Kuala Lumpur, Malaya.
L, DOVE. To Malaya, Jan. 12. Box 747, uala Lumpur, Malaya.

DECEASED

HE REV. F. C. GUSTAV GILLE, 85, or of St. Matthew's Church, Brooklyn, Y., died March 2.

astor Gille was a native of Germany a graduate of Kropp Seminary in Ger- y.

le came to the United States in 1906 and ed congregations in Bristol, South Man- ter, and Hartford, Conn., and White ns, N. Y., before assuming the St. thew's pastorate in 1923.

urviving Pastor Gille are his wife, the ner Wanda Redmann; two daughters, . Magdalene Lange and Mrs. Renate ling; and two sons, Gustav and Herbert. he funeral service was conducted at St. thew's Church, Brooklyn, March 6.

HE REV. ERWIN T. MAY, pastor of James' Church, Central Valley, Calif., former U.S. Army chaplain, died Jan. at Redding, Calif.

orn in Lincoln, Neb., Pastor May was graduate of Wittenberg College and nma Divinity School. He served congre- ons in Hollywood, Alameda, and Santa bara, Calif., and became an Army chap- in 1941. A presidential unit citation a bronze star were awarded him for ice in World War II and in six Korean paigns.

le retired from the Army in 1957 and ame pastor of St. James' Church, Cen- Valley.

urviving Pastor May are his wife, the ner Dorothy Moul; a son, David, Los geles; a daughter, Mrs. Esther Schuer- n, San Francisco; his mother, Mrs. tilde May; and a sister, Mrs. Esther lief.

uneral services were conducted at Red- g Jan. 19 by Pacific Southwest Synod sident Carl V. Tambert and the Rev. n Zeltin. Burial was at Golden Gate ional Cemetery, San Bruno, Calif.

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IN CONCLUSION . . . . . .

IT'S DIFFICULT to get along with people who consider themselves entirely right and everyone else wrong. That's our problem with Communists and Roman Catholics (and to some extent with Southern Baptists, Missouri Synod Lutherans, Jehovah's Witnesses).

For some reason Mr. Khrushchev wants to talk with Mr. Eisenhower and heads of the governments of other Western Allies. What is there to talk about? Communists show no desire to reduce world tensions. They are convinced that their way of life will conquer the world. Their strategy is to stir up trouble in as many places as they can, wearing down the West in an endless war of nerves.

At a few points they may think it desirable to draw back a bit to straighten up their lines, as they did in Austria, and very much want the West to draw back from Berlin. But underneath the Red strategy is the doctrine that the future is theirs.

The Roman Catholic Church, of course, has the same conviction. Usually the Catholics are kindly about it, and certainly are not making guided missiles to exterminate Protestants. Their church, they say, is the one true church, and the rest of us have been led astray. Eventually, they think, the scattered sheep will be brought back into the one fold.

THERE MUST BE great satisfaction in believing that you alone have the truth, and that all others are in error. It puts a keen cutting edge on your missionary efforts. In that way you can make yourself feel equal with God.

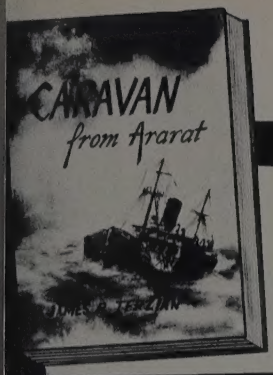
The great men who have truly spoken for God in past centuries have had no such self-confidence. Moses protested because he was a poor talker. Jeremiah said he was too young. As for the rest of us, we know that God has spoken to us in Christ, but we know that he has spoken also to countless others. Why should we presume that we only have ears that can hear?

The Russians, of course, don't know about what God says. They have limited him. The true word was spoken by Karl Marx in 1859, and brought up to date in various ways of Lenin and Khrushchev.

Missouri Synod Lutherans seem to be slipping in single-minded devotion to the truth they received through Dr. C. F. W. Walther. Recently there has been talk about changing the name of their youth organization, the Walther League. The difficulty is that even with their parochial school system they can't maintain a completely closed thought world, and ideas keep drifting in from outside.

THAT'S ALWAYS the risk in the infallibility cults. Roman Catholics are forbidden to read books which the church says are dangerous, and Russians jam the air waves bringing Western broadcasts. But the quarantine on contrary ideas can never be perfect.

God breaks through the closed systems with a fresh word, through some new prophet whom he sends. One was a man in a Roman Catholic monastery in 1517. We can't guess what man God will send to speak to the Russians, or how soon. It takes all our energy to be attentive to what he is saying to us. And when we hear him speak to us, we must not jump to the conclusion that we are the only people with whom he is in conversation in 1959. —ELSON RUFF



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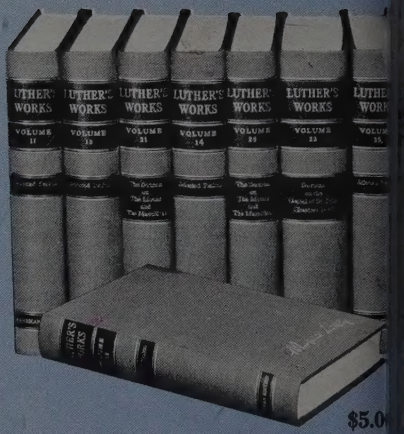

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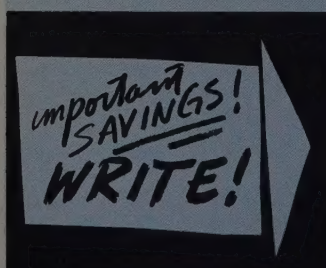

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